THE SPIRIT OF ST. IGNATIUS.

TRANSLATED FROM THE FRENCH OF

FATHER XAVIER DE FRANCIOSI, S.J.

Property of
CLgA
Please return to
Graduate Theological
Union Library

ALMA COLLEGE
ST. JOSEPH'S CHURCH
ALMA, CALIFORNIA

ALMA COLLEGE
060.97
LIBRARY
Io 5-1
Alma California

NEW YORK, CINCINNATI, CHICAGO:
BENZIGER BROTHERS,
Printers to the Holy Apostolic See.
1892.

6810

INTRODUCTION.

THE *Spirit of St. Ignatius* is the translation of a work published in French by the Reverend Father Xavier de Franciosi, of the Society of Jesus. His sub-title indicates the object of the book. It is, "The thoughts, feelings, words, and actions of the Founder of the Society, collected and arranged." It seemed a great pity that so excellent and edifying a book should not be in the hands of the English reader, and therefore, with Father de Franciosi's kind consent, it is now translated.

In one respect the original differs from this translation. It contains, in every instance, the references to the authors from whose books the various passages are taken. The French original is a very accessible book, and any one desiring to verify any passage can easily have recourse to it. The references are here entirely omitted, and the only reason why it is necessary to say so is that

this accounts for the similarity of a few paragraphs, where the same or kindred matter is taken from different sources.

The charity of the reader will lead him to multiply prayers that the Spirit of St. Ignatius may be poured out in its fulness upon all those who owe to that great Saint the Rule of life under which by God's blessing they strive to serve God in the pursuit of sanctity and perfection.

CONTENTS.

	page
I.—On Faith	1
II.—On Hope	4
III.—On the Love of God	14
IV.—On the Love of our Neighbour	22
V.—On Humility	35
VI.—On Poverty	52
VII.—On Chastity	57
VIII.—On Obedience	61
IX.—On Prudence	92
X.—On Justice	103
XI.—On Strength	134
XII.—On Temperance	154
XIII.—On the Religious State	161
XIV.—On Prayer	197
XV.—On Penance	223
XVI.—On Crosses	232
XVII.—On Persecutions	237
XVIII.—On Temptations	245
XIX.—On Sin	293
XX.—On Virtue	296
XXI.—On Diligence and Fervour	300
XXII.—On Divine Graces	308
XXIII.—On the Eucharist	341
XXIV.—On Speaking	347
XXV.—On Government	359
XXVI.—On Books	419
XXVII.—On the End of Man	421
XXVIII.—On Gratitude	426

THE SPIRIT OF ST. IGNATIUS.

I.

ON FAITH.

1. There is only one Catholic Church. As the Bridegroom is One, the bride is one also.

There was only one Noah's ark, outside which no one was saved at the Deluge; there was only one tabernacle constructed by Moses, only one Temple at Jerusalem built by Solomon for sacrifice and for worship; only one Synagogue the sentences of which were legal.

2. Outside the Church there is nothing good. Whoever is not united with this mystical body will not receive from its Head, Jesus Christ, Divine grace which vivifies the soul and prepares it for everlasting life.

3. Laying aside all private judgment, we ought to keep our minds prepared and ready to obey in all things the true Spouse of Christ our Lord, which is our holy mother, the Hierarchical Church.

4. All Jesus Christ's faithful people should cling to the opinions of the Church, and consult her when they meet with anything ambiguous or obscure.

5. Far from disapproving of what is the custom among Catholics, we should always have reasons ready to defend it.

6. In order to be free from all error, we should conform our private way of looking at things to that of the Church, so as to hold what seems to us white to be black, if the Hierarchical Church pronounces it so.

For this end we must be convinced that between Christ our Lord, the Bridegroom, and the Church, His bride, there is one and the same spirit, which governs and directs us to the salvation of our souls; and that our holy mother the Church is guided and ruled by the same Spirit and Lord that gave the Ten Commandments.

7. Positive and scholastic theology cannot be too highly praised.

As it is the special work of the positive Doctors to excite the affections and to lead men to love and serve God with all their might; so it is rather the object of the scholastic Doctors, to define and explain more exactly, in conformity with the wants of our times, what is necessary for salvation, the better to attack and to expose the errors and fallacies of the enemies of the Church. The saying of Luther is well known: "Get rid of Thomas, and I will rid you of the Church."

8. However enlightened we may be, we should never judge of Divine things from a human point of view; but we ought always to submit our judgment to the principles of faith, and to the authority of the Church, since it is not right that things which are certain should be regulated by those which are doubtful, and on the contrary, it is reasonable that things which are doubtful should be decided by such as are certain.

9. With regard to religion, the most pleasing novelties are often the most dangerous.

The reasons which support a doctrine do not render it Catholic; and until the Church has decided what is to be believed concerning such opinions, we should be careful neither to condemn them, nor to speak favourably of them. This is the advice sent by St. Ignatius to Fathers Lainez, Salmeron, and Le Jay, during their stay at Trent at the time of the Council.

10. All that proceeds from heretics should be suspected, especially books, however good they may be.

When one reads a good book by a bad man, one is insensibly drawn towards the author, sometimes even so far as to think all that he has written to be reasonable and orthodox.

II.

ON HOPE.

1. In all that you have to do, this is the chief rule to follow: trust yourself to God, while acting as if the success of each thing depended entirely upon yourself and not upon God; yet, while using all diligence in order to succeed, depend no more upon your effort, than as if God was to do all and you nothing.

2. When we put the service of God before the care for our own interest, God furthers our affairs much more than we could have done if we had thought first of ourselves.

He who wishes for a happy issue to his projects, with the view of glorifying God, should be on his guard against both the darkness and the light which come to us from earth; the darkness will diminish his courage by terrifying him with vain phantoms: the light will suggest a prudence which will urge him to be too wise.

Nevertheless, this does not mean that we are to act rashly, and to count on miracles to get us out of our difficulties, but we should regulate our confidence in God by this infallible principle, that His will and power are not subject to ordinary laws, and that when we labour for Him, we should be wrong if we were to limit our expectations to the results which might be hoped for from human weakness reduced to its own resources.

Before coming to a decision, it is necessary on the one hand to rest everything upon God, as if He alone, by a miracle, would bring about the desired result; and, on the other hand, we must neglect nothing which may contribute to success, while both in the choice and in the use of means, we should leave no stone unturned, as if success depended entirely upon our work and our diligence.

3. Infinite Goodness is supremely communicative of its gifts, and Eternal Love is more prompt in giving us holiness than we are in asking for it.

4. The love which our Lord has for us causes His providence to direct all things for us better than we could ask or even desire.

5. We are much sooner tired of receiving our Lord's gifts than He is of bestowing them upon us.

6. It is beyond all doubt that, on His side, Jesus Christ will never fail us in anything, provided He finds in us the humility which makes us capable of receiving His gifts, the wish to possess them, and the promptitude to co-operate with His grace.

7. There are very few persons, perhaps none, who thoroughly understand how much we obstruct God when He desires to work in us, and all that He would do for us if we did not hinder Him.

8. God has laid upon all creatures the law of serving us, not even excepting the hierarchies of celestial spirits, for they are all, as St. Paul says, "ministering spirits, sent to minister for them, who shall receive the inheritance of salvation."

9. It belongs to the Divine Goodness to defend most vigorously what the devil attacks most violently; to strengthen and consolidate what he endeavours to

upset; to reward by a superabundance of consolations the generous acts the performance of which cost us the most.

10. We cannot expect too much from Him to Whom it costs no more to perform than to will.

11. The weakness of the instrument can in no wise fetter Divine Omnipotence.

12. "God can do more to save me than the whole world can do to ruin me, and you will see this when the time comes." By these words St. Ignatius reassured one of his friends who came to tell him that a person of very high position was strongly prejudiced against him, and that he had everything to fear from him.

13. Things possess the full worth which God gives them, and they cannot have any other.

14. "We should trust so firmly in God as, in case of need, not to hesitate to think ourselves capable of traversing the ocean on a mere plank for want of a ship." Such was the trust of St. Ignatius, when at Venice, on the point of starting for Jerusalem, he had reason to fear that he would not find a ship.

15. Are you ignorant of the power which confidence possesses?

Do you not know that He to Whom it costs only to will in order to perform, cannot fall short of means?

If we were provided with everything, or if we were to see clearly how to escape from our difficulties, what would become of the hope which we should place in God?

You forget in what consist the nature and vigour of the virtue which the Apostle places second among the theological virtues, a virtue which has no exercise when everything is manifest and certain: since the Apostle

says: "But hope that is seen, is not hope. For what a man seeth, why doth he hope for?"

We need not then fear that He Who feeds the birds of the air, and Who clothes the lilies of the field so richly, which neither sow nor reap, and which do not gather into barns, will ever allow those who labour in His vineyard, without any salary, to want for what is needful.

By these words Ignatius answered those who wondered how, during a time of general distress, poor as he was, and without certain help, he succeeded in providing for the subsistence of so many persons, whose support necessarily required considerable outlay.

16. When spiritual good increases, there is every reason to expect that also, and in the same degree, temporal good will increase.

17. St. Ignatius never refused admission into the Society to any of the candidates who presented themselves, when he recognized a true vocation, and he often said on this subject: "Let us only occupy ourselves in serving God, He will most certainly take care of us, and we shall want nothing. Let us cast all our cares upon the Lord, and He will supply us with the necessaries of life. Let us trust in Him, let us do good, and His treasures will be our inheritance."

18. When founding the Roman College, Ignatius had nothing but debts, and the bad times did not allow him to count upon earthly help; notwithstanding this, he received a large number of students. One of the Fathers wondering at what he considered rashness, he answered him thus: "We ought to act so; in this manner we must steer against the winds and the tide, and the more desperate our circumstances are, the greater must be our hope in God."

19. Father Nicholas Bobadilla asking him one day in extreme surprise, how he intended to maintain so numerous a household, the Saint gave him a detailed account of the assistance which he received from pious persons; but the Father represented to him that all this would not cover the half of the expenses. "And are we not to depend upon God for anything?" said the Saint. "Are we only to trust in Him so far as the piety of these charitable souls permits us to do so? For my part, I feel assured of finding in the hands of God whatever is wanting to me from the hands of men; and if from them I received no help, God would give me all that was necessary."

20. The Roman College already contained twenty-eight Fathers, when Ignatius ordered the Rector to prepare chambers, furniture, and provisions for other Fathers whom he expected shortly, and who would increase the number to one hundred. For the execution of this order nothing remained but five ducats, and these were in hand not because they were the surplus of their expenses, but because they were of light weight. When the preparations were completed, the Saint went to visit the establishment, and was satisfied with everything except a barn, transformed into a large room, provided with beds, seats, and tables. Turning to the Rector who accompanied him, he said: "Father! Are you going to lodge our Brothers there? Are they to be exposed in this way to the severity of the approaching winter? Where is the ceiling? Must they sleep under the tiles?" "Father," replied the Rector, "we have no money, and we can borrow no more." "Have the ceiling made, notwithstanding," answered Ignatius. "God wishes us to live poorly, but not so miserably as you condemn us to do; He will provide for the necessities of His servants. Is there not enough money

in the coffers of the Lord to underdraw this barn, so as not to leave us to sleep in the open air? Do you not know that the hope which rests on God attains what it expects from Him?" Abundant help speedily arrived, and in an unexpected manner.

21. The purveyor of the Roman College being very short of money and not knowing how to obtain subsistence for his community, came to Ignatius to tell him the state of the case. Ignatius retired to his room and prayed, after which he returned and said to the Father: "I am neither a prophet, nor the son of a prophet, yet I tell you that I cannot doubt that God will come to our aid when a seasonable moment arrives. Have patience for a few months longer, and you will be freed from your difficulties."

22. War having broken out, and famine having consequently begun to be felt in Rome, even among the rich, the Father who had to provide for the Roman College, not knowing how to feed the students, came to Ignatius and proposed to him to diminish their number. The Saint would not hear of it, and resources never failed, which caused one of the Fathers to say to the servant of God that their existence was a miracle. Ignatius answered him: "The miracle would consist in its not being so, for it would truly be a miracle were God to leave without aid those who confide in Him alone. Have you lived so long without observing that our resources have always increased in proportion to our necessities? Let us then devote ourselves to the service of God, and leave to Him the care of providing for our wants. For my part, were it necessary, I should as readily receive a thousand students more, as the last hundred; it is as easy for the Lord to procure subsistence for a thousand as for a hundred."

23. When Ignatius proposed to his first companions that they should be joined together and form a religious order, he said to them amongst other things: "I am aware that we are attempting a very hazardous undertaking, and I foresee that in order to succeed we shall have to overcome many obstacles, but these obstacles cannot make me abandon my design, because they can easily be surmounted by Him in Whom alone I have put my trust. If the fear of encountering opposition and of receiving a check had hindered those two great Patriarchs of religious life, Dominic and Francis, in their glorious project of founding new Orders, what brilliant learning, what precious examples, and what treasures of merit the world would have lost, of how many faithful children would the Church on earth have been deprived, and of how large a number of the blessed in Heaven would she have had to regret the loss? If I perceive many motives for fear, I discover a far larger number for hope."

24. He who proposes to do great things for God, should beware of seeking to be too wise and of consulting only his head and his hands, I mean his ability, and his personal resources.

If the Apostles had had regard to such considerations, they, so few in number, so devoid of knowledge, and so mean outwardly, would never have set about the mighty enterprise, beyond all human power, of the conversion of the world, of conquering for Jesus Christ the princes and learned men of earth by means of a cross.

Nevertheless they dared to do this, and even more, with a courage which was all the greater because they were under no delusion as to their utter inability to produce such a result. The reason was that they were certain of succeeding through the help of Him Who had purposely chosen mean persons, without learning or

position, in order to be in them, and to accomplish by them, what they were and what they performed.

St. Francis Xavier carried to the far-off Indies this great maxim of his Master, which he wrote as follows in a letter to Europe: "I have always present to my mind what I have often heard my excellent Father Ignatius say, that 'We should strive with all our might to drive far away from us all fear which would deter us from having perfect trust in God.'"

25. The Marquis de Sarria, Ambassador of the Catholic King, received Ignatius rather coldly one day when he visited him. This coldness was caused by the Saint seeming not to rely sufficiently upon the Marquis on certain occasions where the interests of the Society were concerned. On leaving, Ignatius said to his companion, Father Ribadeneira: "This excellent nobleman would like to take the place of Providence with regard to us; but I shall tell him frankly that God taught me thirty years ago, that in what concerns His service, I ought to neglect none of the human resources of which I can avail myself, but while so doing I should put my trust in the Lord only, the sole Author of every good, and not in the help which His creatures can afford me. If the Ambassador will content himself with being one of the Lord's instruments with regard to us, well and good, and I will gladly make use of him, but on the condition that he must understand that we do not consent to avail ourselves of the interest of the great, to the prejudice of the trust which we should have in God."

26. "I have an earnest desire that the three virtues of Faith, Hope, and Charity should accompany me in my voyage, but that they may do so, I can take no one besides. If I were to travel with other companions, I should run the risk of having these virtues separated

from me, and of being deprived of their society. If another were to travel with me, when I was hungry, I should turn to my companion, I should be liable to apply to him to the prejudice of the trust which I owe to God, and, by wounding that virtue, I might have the sorrow of seeing it depart from me. If I were to fall, my companion would come to my assistance, he would give me his hand, and help me to rise, I should be obliged to him for his services, and perhaps, in consequence, the affection which I might conceive for him would lead me to diminish in proportion that which I had vowed to God, and to which He has every claim." When the servant of God set out for the Holy Land, several persons entreated to be allowed to accompany him in his pilgrimage, alleging that, having to traverse distant and unknown countries, of which he did not know the language, he could not risk the danger of going alone. The Saint, on the other hand, wishing to place himself under the necessity of trusting absolutely to the good care of Providence, would not hear of such a proposal, and gave the answer just quoted to a near relation of the Duke de Cardona, who pressed him more urgently than the others.

27. On the same occasion, the master of the ship, having for charity granted a free passage to Ignatius, wished him to provide himself with provisions for the voyage from Barcelona to Gaeta. The Saint, who had expected to live upon what he should obtain by begging while on board, thought it an insult to God to accede to such a proposal, and he could not bring himself to do so. He said to himself, "Where is, then, the firm trust which thou hadst that the Lord would not allow thee to want for anything? Is not God able to feed His pilgrim?" The intervention of his confessor was necessary in order to overcome his

resistance. He went, therefore, from door to door to beg provisions for his voyage; yet, though he took with him on board the bread which had been given him, he did not do the same as to the money which he had received. Not wishing to give it to the sailors, lest his liberality should cause them to have some consideration for him, he left it on the shore at the disposal of the first beggar whom Providence should cause to pass that way.

28. "It is better to pass for a madman in the opinion of men than to weaken in the slightest degree the trust due to God." Ignatius, when leaving Rome to embark at Venice, had been constrained by the importunity of his friends to accept some pieces of gold for his journey; his compliance soon appeared to him to be a want of trust in God, and he thought only of repairing what he then considered to be a fault. He therefore gave away all that he had received, animating himself with the thought which is given above.

29. When the devil assails our souls with thoughts of distrust, and seeks to make us pusillanimous, then is the time to rouse our courage by the remembrance of the benefits and the mercy of God, considering with what love and what longing He waits for us to save us.

III.

ON THE LOVE OF GOD.

1. "All to the greater glory of God." Suarez remarks that in his Constitutions alone, St. Ignatius repeats these words three hundred and seventy-six times.

2. Prefer the glory of God to all else. Let the infinitely good God be the end of your thoughts, words, and actions. Refer all temporal things to this end, and never fail to give the first place to the observance of God's commandments; this is what He requires, and this alone.

3. For ever blessed and praised be God our Creator, from Whose infinite liberality we have received every good and every grace.

4. There does not exist amongst men, nor even amongst angels, a nobler exercise and more excellent work than that of glorifying God, first in ourselves, and then in other creatures, bringing them back to Him as far as possible.

5. How small is the number of those who seek, not their own interest, but the interest of Jesus Christ!

6. Lord, what do I desire except Thee, what could I wish for beside Thee?

7. Give me Thy love and Thy grace, O my God! With them I am rich enough, and I ask nothing more.

8. Let us preserve and develope within us, with all possible care, charity, which is like the soul of our soul and the life of our spiritual life. As the soul gives life to the body, so when we have charity it urges the soul to advance further and further in the way of the Lord.

9. How poor earth seems to me when I look at heaven!

10. It seems to me that if God were to condemn me to everlasting fire for my sins, the torments of Hell would be less intolerable to me than the blasphemies which I should hear the reprobate utter against God.

11. I ask that I may rather lose life itself, than ever offend the infinite goodness in anything, or relax however little in His service, or grow careless as to His glory.

12. "Life would be unbearable to me if I were to discover in the depths of my soul some remains of what is human and which did not belong entirely to God." Ignatius had without doubt attained to this sublime and highest degree of charity which transforms in God him who possesses it. He lived, as it were, more in God than in himself. "They can take away my life," he said, "but the united efforts of heaven, earth, and hell, could not tear from my soul the love of God." One of his dearest friends once received from him this confidence: "If I were reduced to the powers of nature alone for the support of my existence, I should soon die." After his death, the doctors seemed to give witness to the same effect, declaring that the prolongation of his life could not have taken place without a miracle.

13. It is not enough for me to serve God, all hearts must love Him, and all tongues bless Him.

14. Towards the close of his life, notwithstanding his important occupations and his failing health, Ignatius laboured hard to reclaim public sinners from their evil life. He himself went to find them in their infamous resorts, and conducted them through the streets of the city to a house of refuge founded by him to shelter them on their repentance. In vain were representations made to him that all his care was useless, and that after a few days of penitence more or less sincere, these unfortunates would not fail to return to their scandalous life. He would not relax in his work, saying: "If, as the price of the trouble I have taken, and of greater still, if, by the labours of a whole life, I should succeed in inducing one of these poor women not to offend the Divine Majesty, were it only for some hours, I should esteem myself happy, and think myself more than sufficiently paid."

15. One day when Ignatius was conversing with Father Lainez, he said to him: "What would you do, Master Lainez, if God were to say to you: 'If you are willing to die this moment, I will remove you from the prison of your body and will give you eternal glory; but if you prefer to remain on earth, I do not assure you of your salvation, and you will remain in uncertainty as to your perseverance and your future fate. While you continue to live, if you persevere in what is good, I will reward you; if, on the contrary, you abandon virtue, I shall judge you according to the state in which I shall find you at the time of your death.' If, I say, our Lord were to speak thus to you, and if it were to occur to you that by remaining in the world you might render service to the Divine Majesty, which would you choose?" "I confess, Father," replied Lainez, "that I should choose unhesitatingly to die that instant in order to enjoy God, to make sure of my

salvation, and to deliver myself from all anxiety in a matter of such importance." "As for me," replied the Saint, "I should certainly not do so, and if I considered that by continuing to live I could in any way further God's glory, I would beseech Him to prolong my life until I had rendered Him such service; I should have regard solely to the interests of God, and not at all to my own, and I should not trouble myself about the danger to which I was exposing myself. After all," he added, "it seems to me that I should risk nothing."

16. Let them tear my body into a thousand pieces, and let me be kept in the fires of Purgatory until the Last Judgment, I shall rest satisfied, provided that at such a price I succeed in causing one sinner to love God.

17. There is only one lawful ambition, which is that of loving God, and the reward of this love is to love Him ever more and more.

18. Love consists much more in deeds than in words. God is a skilful money-changer; bad money does not pass current with Him, and in His eyes our words have only the value of our actions.

19. There is nothing sweeter than to love God, but the greatest sign of love is to suffer for what one loves; to suffer for God is therefore true joy, it is supreme felicity.

20. "What is more desirable for me than to suffer for Jesus Christ and to die in order to save souls?" Ignatius answered thus when warned that he might expect death if he continued to occupy himself with a good work which had already endangered his life.

21. Sufferings endured for the love of Jesus Christ should be reckoned amongst God's greatest benefits.

22. When Ignatius was in prison at Salamanca, a magistrate could not conceal from him the pity which he felt at seeing him reduced to such a condition. The Saint immediately replied: "I will repeat what I said just now to a noble lady who pitied me much for what she thought a great misfortune, but which I consider the height of felicity. If you loved God with your whole heart, you would understand that all earthly delights are not to be compared with suffering for God. Is it such a great misfortune to be a prisoner? Believe me, there are not so many chains and fetters at Salamanca, but that I wish for many more for the love of Him for Whose honour I wear this, which alone appears to you too heavy for me."

23. On the same occasion, some nuns having written to console Ignatius, deploring the bad treatment which he had undergone, he answered them: "I am surprised that Christians, who cannot be ignorant of the mystery of the Cross, should not value more highly the precious treasures which persecution contains; for my part, I tremble with joy and I have an ardent desire to suffer much more in my Master's cause."

24. Later, having occasion to write to the King of Portugal concerning his imprisonment of forty-four days at Alcala, and that of twenty-two days at Salamanca, he expressed himself thus: "The Lord Who created me and Who is to judge me is my witness in this: I would not for all the power and riches under heaven that what I have just described should not have befallen me, and my desire now is that much more may happen to me in the future, for the greater glory of His Divine Majesty."

25. He who has God in his heart, carries Paradise with him wherever he goes.

26. Nothing is wanting to him who has God, though he possess nothing else. God being all good, every good thing comes to us necessarily with Him.

27. Nothing really grievous can happen to him who possesses God, because his Divine treasure cannot be snatched away from him against his will, and all trouble, of whatever kind, proceeds from the loss of a beloved object, or from the fear of losing it.

28. When I serve the followers of my dear Master, I know that it is my adorable Saviour Himself Whom I serve.

29. While Ignatius was studying at Barcelona, although his host asked him to share his table, he chose to continue living upon alms begged from door to door after the classes were over. When he received more than was strictly necessary for his subsistence, he distributed the rest to the poor, giving them the best, and reserving for himself the worst. One day the wife of his host reproached him kindly with this. Ignatius answered: "Would you do otherwise if Jesus Christ were to hold out His hand to you? Would you have the courage to give Him the worst? Would you not press Him to accept the best?"

30. I desire earnestly, and more than earnestly, if I may so say, that true charity should more and more become perfect in you, in order that I may ever love and serve you more, because to serve the servants of my Master is my glory and my honour.

31. The true measure of the love which I can have for a soul in this life, is the help which I can afford it in serving and glorifying God.

He does not love God with all his heart who loves anything for itself and not for God.

32. You say that you entreat me in the name of our Lord Jesus Christ, to take care of your soul. This adorable Master gave me some years ago, without any merit on my part, very earnest desires to do all in my power to please those who are walking sincerely in the way of His good pleasure, and to serve those who are labouring as they ought in His service.

33. "He who knows what God is, does not need the sight of heaven and the stars in order to look up to His Creator, and to be instantly inflamed with love to Him; a blade of grass is sufficient, or the lowest of the creatures which meet his eye." In order to be wrapt in ecstasy, Ignatius needed only the sight of a flower or the song of a bird.

34. To live long on earth is cruel torture, unless love makes us live more in heaven and with God than on earth and with ourselves. For this manner the sun's rays continue to live in their centre though they shine beyond, and are not separated from it though shed over the world.

35. You are forming projects for next month! You are anxious about next year! How is this? What encourages you to think that you have so long to live?

Since the uncertainty of life allows us to have the sweet hope of going to enjoy God much sooner, why do you take pleasure in promising yourself a delay which you may not have, and which if you were to have it, might cause you inconsolable grief?

36. What I desire above all, is that you should exercise yourselves in the pure love of Jesus Christ, in the desire for His glory and for the salvation of the souls which He has bought so dearly.

37. The object of our love being infinite, that love can always increase and become more and more perfect.

38. "Go and set the world on fire." Ignatius took leave of his brethren with these words when they set out for the missions.

39. "We must love God with all our heart, with all our soul, and with all our will." Ignatius ended all his catechisms thus.

40. When Father Lainez and his companions went to Trent at the time of the Council, Ignatius desired them earnestly to use every effort to inflame all hearts with the love of their Creator and Lord, and for this purpose to explain in their preaching and on every occasion the real meaning of the commandment which prescribes this love. He himself explaining with all possible care what it is to love God with the whole heart, said: "To love God with the whole heart is to love Him with all the powers of the soul, the memory, the understanding, and the will. To love God with the memory is first, to call to mind all the spiritual and temporal blessings which we have received from Him; next, to remember His commandments and those of His Church; lastly, not to forget that we must only allow the body what is necessary in order to enable it to aid the soul in performing good works. To love God with the understanding is to meditate attentively upon what the memory puts before us which is calculated to kindle the love of God within us. To love God with the will is to praise Him and to strive to please Him in all our actions, so as to be ready to lose the whole world rather than commit one sin."

41. Let us endeavour to have a right intention, not only in general, but also in all our separate actions, sincerely proposing to ourselves in each of them to render service and to please the Divine Goodness for its own sake, and on account of the charity and special benefits with which it has prevented us, rather than

through fear of chastisement or hope of reward, though we should use their help also.

42. Though we ought to desire principally that men should serve God from the motive of pure love, we should nevertheless praise highly the fear of the Divine Majesty; for not only is filial fear pious and very holy, but even servile fear, when a man does not attain to anything better or more useful, helps him much in abandoning mortal sin; and when he has given up mortal sin, he easily arrives at filial fear, which is pleasing and dear to God, because it is inseparably united with His love.

IV.

ON THE LOVE OF OUR NEIGHBOUR.

1. I earnestly recommend to you the virtue which includes all others, the virtue which our Lord made His great precept since He has said: "This is My commandment, that you love one another."

It is not even enough if you continue to love and cherish one another, you must extend this love and care to all men, unceasingly exciting within you, as far as you can, ardent longings for their salvation by the thought of the Blood and the Death of Jesus Christ.

2. He has no right to consider himself the friend of Jesus Christ who cares nothing for the souls which He has redeemed at the price of shedding His Blood.

3. The good which you cannot do to God, because He has need of nothing, you should do to your neighbour, for the love of God.

4. Love men however perverse they may be; love in them the faith which they had, even if they have

completely lost it; love the virtues which they formerly possessed; love the Blood of Jesus Christ with which they have been dyed, and which He shed to redeem them from the slavery of sin and from the tyranny of the devil.

5. A man whom Ignatius knew, was living a bad life, and in order to withdraw him from it, the Saint had used all divine and human reasons, but without success. He was not discouraged, but having found out the road which this man took to go to the object of his passion, he went to wait for him near a pond which the cold of that season had almost completely frozen. As soon as he perceived the man, he took off his clothes, plunged into the water up to his neck, and said to him: "Wretched man, where are you going? Where are you going? Do you not hear the thunder which is rolling over your head? Do you not see the sword of divine justice ready to strike you? . . . Very well! Hasten to seek vicious pleasures, at the peril of your life and of your soul: as for me, I will remain here, and I will expiate by the sufferings of my own flesh the unworthy gratifications of yours. You will find me here on your return, you will find me here every evening, until God, Whom I cease not to entreat for you, shall put an end to your crimes, or to my life."

6. If it were necessary to die a thousand times in one day in order to save a soul, I should willingly agree to do so.

7. Act with regard to the most grievous sinners like a good mother, who exhausts herself in pity for her sick child. She caresses it more tenderly, she gives it more care, and lavishes upon it greater signs of affection than if it was in good health.

8. We are all, without exception, bound by an obligation to rejoice at the advantages and successes

of our neighbour, created in the image of God, and redeemed by the Blood of Jesus Christ, His only Son.

9. We ought to see in others only Jesus Christ, of Whom each is the express and living image, that the eye, being steadfastly fixed upon so delightful an object, may no longer perceive diversity of inclinations, natural defects, and perversity, which are all things that, when we stop to consider them, excite a kind of repulsion in the soul, contract the heart, and cool our affection for those whom we ought to love.

10. Take great care to think well of every one, and to love one another.

11. The more alive a man is to the defects of others, the more negligent he is in observing his own.

12. If your neighbour should happen to fall into some fault, which may be the case with any one, let that fault serve for a mirror to recognize what is defective in yourself that you may correct it.

13. Every true Christian should be disposed to take in good, rather than in bad part, an equivocal proposition advanced by another.

14. The wicked are very ready to suspect their fellow-men. When a man is seized with dizziness, he thinks that everything about him is moving, not because it is really so, but because of the agitation of the humours which trouble his brain.

15. "Beware of condemning the actions of any one: consider rather the intention of your neighbour, which is often good and innocent although the outward act may appear bad." Far from interpreting in an evil sense the actions of his neighbour, Ignatius endeavoured to give them, as far as possible, a favourable meaning. When any one tried to excuse the language or the imprudent proceedings of another,

those whose severity the advocate of charity had not succeeded in disarming, used to say to them: "Oh! you are giving us one of Ignatius' interpretations."

16. When the action of our neighbour is so clearly criminal that it becomes impossible to excuse the guilty person, do not condemn him on that account; consider the violence of the temptation which would perhaps have caused you to commit the same, or even a still greater sin.

17. Do nothing, write nothing of such a nature as to cause rancour or bitterness.

18. If something is asked from you which you consider would be hurtful to you, take care not to grant it; but refuse in such a way as to retain the friendship of the person who asks you.

19. We should not offend any one, particularly those who, if they turned against us, would hinder us from serving God and our neighbour.

20. "Whenever we reveal a fault of our neighbour, we betray our own."—When Ignatius was obliged to tell the fault of any one in order to remedy it, he carefully avoided disclosing it to any besides those whom it was necessary to inform. He once, by chance, made known a slight shortcoming of one of his brethren to two other Fathers, when it was only strictly necessary to tell one of them; he reproached himself bitterly for it, and at once went to seek his confessor to purify his soul.

21. When truth does not accompany charity and politeness, there is no real charity nor politeness, but deceit and vanity. Never make promises to your neighbour which you will not be able to keep; do not pledge yourself to perform to-morrow what you are not in a position to do to-day.

22. Whether you are right or wrong never contradict any one; on the contrary, always have regard to the opinion of others.

23. It is not enough to consider God, we must also have regard to men with a view to God.

It is not God only Who beholds our combats while we are upon earth, we are a spectacle to the world, to angels, and to men. Let us do right not only in the sight of God, but also in the sight of men; let us use all diligence, let us not spare any effort to merit first, and above all, the approbation of God; then let us be careful not to lose the approbation of men for God's sake, and not to give cause to any one to complain of us that our ministry may not be blamed.

We should not confine ourselves to looking at what zeal for the honour of God, considered in Himself, may require, but we should accommodate that zeal to what our neighbour's profit demands.

Zeal for God's honour is neither zeal, nor according to knowledge, except when it is exercised for the profit of others, when it associates God's glory with the salvation of souls, and when it furthers the interests of creatures while seeking the glory of the Creator.

We ought sometimes, if we may so say, to leave God in Himself in order to seek God in our neighbour. "I will have mercy and not sacrifice," says the Lord.

24. In order to save souls, it is well to employ the means which the devil uses to ruin them.

The devil examines carefully the nature of each, and searches into his inclinations that he may draw up his plan of attack accordingly. He proposes to the ambitions in order to win them, honours; to the selfish, riches; to the voluptuous, pleasures. He does not even spare spiritually-minded persons, whom he seeks to seduce by suggesting to them thoughts which are

pious at least in appearance. He is careful not to unmask his batteries at first, but he advances, he glides on noiselessly, he insinuates himself little by little into friendship with the soul in order to cast it at last into the abyss.

The same tactics should be adopted by him who endeavours to be of use to his fellow-men. He should pursue a line of conduct suited to the nature of each, at the outset he should shut his eyes to many things, he should not seem to disapprove of many others, in order that, having once gained the good-will of those whom he desires to lead to God, he may conquer them with their own weapons.

25. Father Oliver Manaré complained to Ignatius that he was disturbed in his recollection and in his union with God, by persons from outside, who often required him to go down to the parlour to converse with them about their spiritual concerns. The Saint then said to him these remarkable words. "Receive with much charity those who come to seek from you assistance for their souls; only, as soon as you are called, or while you are going to the door, take the precaution of addressing yourself to God in some ejaculatory prayer, to ask Him to deign Himself to help your visitors. Then, think only of directing your thoughts and words in such a way as to be useful to them; if you should not feel yourself as recollected as you previously were when in your cell, do not trouble yourself about it; the distractions to which you expose yourself in God's service cannot injure you."

26. To leave God for the sake of God, by giving up the sweetness of meditation in order to labour for the conversion of another, is not a loss, but a great gain; for, besides the merit of the conquest of a soul, when we return to prayer God communicates Himself

much more abundantly to us than if we had been occupied only with ourselves. This is what may be called, moving in the circle of mutual influence. By kindling within us the love of God, meditation excites us to draw others to His knowledge and His love; and whilst exciting others to know God and to love Him, we become dearer to Him, which causes Him to lavish His gifts upon us more and more in meditation.

Besides, it is possible to deal with our neighbour without our mind leaving God; by the habitual realization of His holy presence, we find Him, and love Him in each person, place, and action. In applying ourselves to the good of our neighbour, we should endeavour to imitate the guardian angels who, while leaving Heaven, do not lose sight of the face of God, and whom the cares which they bestow upon mankind do not prevent from contemplating and loving their Creator unceasingly.

27. When you labour for the salvation of your brethren, and you have diligently performed all that depended upon you in order to save one of them from perdition, you should remain in peace, whatever may be the result of your efforts. If the person whose cure you desire should refuse the remedy, do not give way to discouragement. Imitate the guardian angels, who warn, protect, and incite to good, according to their power, those whom God has trusted to their care, without experiencing any trouble, or yielding to sadness, if these persist in turning a deaf ear, and abuse their liberty to harden themselves in evil.

28. Those whose business it is to labour for the salvation of others, should study to be pleasing not only to God, but also to men for God's sake; their zeal for the honour of God should be regulated by the advantage to their neighbour.

29. In order to gain the good-will of men with the view of doing God service, it is necessary to accommodate oneself to each; nothing is better calculated to give us a hold over the minds of others than resemblance of tastes and inclinations.

30. He who hunts souls should pass over many things, and act as if he were ignorant of them: having thus become master of the will of the person whom he desires to lead to virtue, he will guide him as he wishes.

31. In the management of matters, be deeply impressed with this maxim: lend yourself to what the business requires, and do not expect it to lend itself to you, that is, do not consider what suits you, but accommodate yourself to the business and yield to circumstances.

In order to become a wise fisher for men and to gain the whole world, a minister of Jesus Christ should behave in such a manner as to make himself all things to all men and not please himself, and he should live only to Jesus Christ for his brethren.

32. Considering the disposition of those to whom you wish to be useful, there are often works otherwise excellent which you will do well to give up, as there are many others which you can allow yourself to do, provided there be no sin incurred thereby, although without this consideration and under other circumstances it would be better to abstain from them.

33. By means of small presents, and by contriving little treats for them, even children can be induced to practise virtue; in this they resemble young animals who are mastered by means of the allurement of what pleases them.

34. The charity of Ignatius for his brethren was maternal in its tenderness, as may be judged of by the following facts amongst others.

No one was allowed to leave the house to set out on a journey without having presented himself before him in order that he might see that nothing which was necessary was wanting to the traveller.

At table, although he ate very little, he contrived to prolong the meal for the convenience of others, cutting his bread into small pieces, and eating the last mouthfuls slowly so as to give to every one time to satisfy his appetite.

Towards the close of his life, when the failure of his health had obliged him to resign the government of the Society, the only one of his offices which he retained was the care of the sick. He required that news of their state should be brought to him several times a day, he took care that the doctor's orders concerning them should be exactly obeyed, and in the case of negligence he severely reprimanded those whose fault it was. One day, the Father Minister and the Infirmarian having forgotten to send for a doctor to see a Brother, as soon as Ignatius heard of it, although it was the middle of the night, he at once sent them to fetch one, desiring them not to return without him. The lateness of the hour having prevented them from entering a house to find one, they were obliged to go to a hospital to remain there until the next morning. If some one had been bled, he roused himself and got up in order to see that the bandage was in its right place. In short, there was no sort of care which he did not lavish upon the suffering, descending for this purpose to the most minute details. It was once represented to him that it was not in character with his position to employ himself with such trifles, and he answered pleasantly: "My brethren are so dear to me, that, if

it were possible, I should like to know how often troublesome insects have disturbed their rest during the night." He added: "God has shown me signal favour by visiting me often with great infirmities; from these I have learnt to sympathize with the sufferings of my brethren, and how to set about relieving our invalids."

In the year 1545, the doctors having forbidden Father Ribadeneira to fast, he had some difficulty in submitting to their decision, as he feared that he would cause scandal to the community. Ignatius was aware of it, and he said to Father Ribadeneira: "Will any one dare to take scandal at such a thing? Should not such a person thank God rather that he is not reduced to the same extremity as you are?" The same thing having occurred the following year, the Saint said decidedly that if it came to his knowledge that any one had been scandalized on this account, he should not hesitate a moment to turn him out of the Society.

35. It was the close of the year, and the Rector of the German College, which was then burdened with debts, came to Ignatius to beg him to place him in a position to meet his liabilities. At that time, Ignatius had to provide for the needs of the Roman College, and the Professed House, which had great difficulty in repaying what they had borrowed. The Saint first allowed the Rector to lay before him his trouble, and when this was done, he smiled, saying to him: "Christmas is near, Father Rector, will not your Germans have some little treats to celebrate the festival?" "Oh! Father Ignatius," replied the Rector, "it will be a great thing if they have bread, the baker will not supply us with any more on credit." "Courage," replied the Servant of God, "go on. Whatever happens, do not fail to buy some kids for

your young people, take care also to add a little dessert, and trust all to God."

36. However great our difficulties may be for want of money, we should spare no expense in order that our invalids may not lack anything that they may desire.

37. The doctor had ordered a Brother Coadjutor to have an expensive sort of food which he considered necessary for his restoration to health. The steward who was charged to purchase it represented to Ignatius that he had only three small coins left, which were needed for the support of the community for that day. Ignatius said to him: "Spend them for the cure of our invalid, as for us who are well, it will not kill us if we have to content ourselves with a piece of bread."

38. Two novices, lay-brothers, had just been received into the Society, and had hardly entered when they fell ill. There were no rooms at liberty, the house being then full of invalids, and it was very difficult to give them the care which their condition required. It was proposed to Ignatius to have the new-comers removed to the hospital until they recovered. "Never," replied Ignatius. "What! he who has abandoned everything in order to serve God, shall he not find a corner in our house to shelter him! Obtain what is necessary for our Brothers without delay. God, for His part, can easily provide what we have need of."

39. The students of the Roman College were very much tired in consequence of their great application to study, and Ignatius prepared to get a house ready for them on the outskirts of the city where they might rest from time to time and breathe a little pure air. As usual, the Saint had nothing, and it was represented to him that before thinking of building, it would be more to the purpose to think how to live. Nevertheless, he persisted in his project, saying: "The health of

each of my Brothers is more precious to me than all the gold in the world." He added: "When a man is ill, he can seldom be useful to others; when he is well, he is able to render them important services."

40. I like to see the good in sound health and the bad fall ill: that the former may use all their strength in God's service, and the latter may be obliged through excess of misfortune to return to God.

41. A Spanish religious having sent word to Ignatius that he hoped all his children from Perpignan to Seville would be burnt as they deserved, the Saint answered the messenger: "Tell Father N—— that if he desires to have all the members of our Society burnt who shall be found between Perpignan and Seville, I desire that he, and all his friends, and all who know him, and not only the Jesuits from Perpignan to Seville, but also the inhabitants of the whole world, should be inflamed, and burn with the fire of Divine love, so that they may all, leading a most perfect life, distinguish themselves highly to the glory of the Divine Majesty."

42. Those whom our Lord calls to work in His vineyard should only place one foot on earth, and keep the other always raised so as to be ready to set out immediately.

43. There is nothing which the physicians of souls need more than an interior spirit, lest they should risk their own salvation by taking care of that of others.

44. The apostolic labourer should not forget that he has to handle not gold but dirt; let him take great care not to contract the leprosy of which he is striving to cure others.

45. He who wishes to be useful to others should attend first to himself, and kindle within him the charity which he desires to see burn in his neighbour.

He should be inaccessible to the vain terrors of the world, he should avoid ambition as the plague, he should have contempt for the attractions of pleasure, and for all which flatters the senses, and he should drive out from his heart all vicious and dangerous inclinations, in order that, freed from all that might give rise to disorder and trouble, he may be better prepared to receive for himself and to transplant into others the seed of Divine inspirations.

After he has established himself fairly in this condition he can henceforth, in order to assist others, brave the dust and the sun: notwithstanding, let him not forget that he has not to deal with perfect men, but with a race which, very far from being holy, is often deceitful and unjust, and that he lives, as the Apostle says, in the midst of a wicked and perverse nation. He must, therefore, provide himself beforehand with courage, and arm himself with strength against the ignominy and the bad treatment which he may have to undergo, so that the enormity of the crimes, and the baseness of men, may not move nor scandalize him, nor their folly and malice, however great they may be, ever cause him to separate the simplicity of the dove from the prudence of the serpent, nor the prudence of the serpent from the simplicity of the dove.

V.

ON HUMILITY.

1. You say that there is in you much ignorance and wretchedness, &c. It is a great thing to know that.

2. In what follows it should be noticed that St. Ignatius takes the word humility in a very wide sense. Before him, St. Augustine had said: "Pride is the love of self even to the contempt of God, humility is the love of God even to the contempt of self."

Humility has three degrees.

The first degree of humility is necessary for salvation. It consists in abasing and humbling myself with all my might, as far as is necessary in order to fulfil the law of God in all things: so that, if the dominion of the universe were offered to me, or I were to be threatened with the loss of my life, I should not be induced to deliberate about transgressing any commandment which binds me under pain of mortal sin.

The second degree of humility is more perfect than the first. It consists in being in a state of complete indifference of will and affection as to riches or poverty, honour or contempt, the desire for a long life or a short one, provided that equal honour should accrue to God, and the salvation of my soul be equally safe. Moreover, if it were a question of gaining the whole world, or saving my life, I should not be induced to deliberate about committing a single venial sin.

The third degree of humility is most perfect. It includes the first two, and requires besides, that, supposing it to be equally to the praise and glory of the Divine Majesty, in order to imitate Jesus Christ more perfectly, and to resemble Him more closely, I should will and choose poverty with Christ, Who was poor, rather than riches; that I should choose shame with Christ loaded with infamy, rather than honour; that I should desire to be considered useless and foolish for Christ, Who was first looked upon as such, rather than pass for wise and prudent in this world.

Ignatius had reached this third degree of humility. Lucifer declared, by the mouth of a possessed person, "that Ignatius had no less humility than he, Lucifer, had pride."

3. Forty years after his death, Ignatius appeared to St. Magdalene de' Pazzi, and said to her: "I, Ignatius, have been chosen by the Mother of your Spouse to treat with you of humility. Listen, therefore, to my words. Humility should be poured into souls which are newly transplanted into religious life as oil is poured into a lamp; in the same way that the oil occupies all the space within the lamp into which it is poured, so should humility and the real knowledge of themselves fill these souls and their powers, so that, whichever way they turn, to the right hand or to the left, they should meet with nothing but humility and gentleness.

"Besides this, as a lamp cannot burn without oil, so also novices will not be able to shine with the perfection of holiness, unless, on every occasion, care is taken to teach them in what humility consists, and to exercise them in the practice of it. They must therefore be taught how necessary this virtue is to true religious. Humility is the knowledge ever present to their mind of what they are, and perpetual joy under what is

calculated to inspire them with contempt for themselves, until all their interior powers shall become perfectly well regulated.

"You should act in such a manner that each of them may remain firm and tranquil under the humiliations to which they are submitted for this purpose, and you should remind each that this was what she aimed at in assuming the religious habit.

"In order that the devil may derive no advantage from these trials, the Novice Mistress should use a holy artifice. While she endeavours to humble their understanding or their will, if she remarks in them any repugnance or bad temper, she should repress such a fault severely, even though it may be a very slight one, and she should not fail to point out how reprehensible it is. Nevertheless, in order to lead her daughters to love humility, and to desire and to seek it alone, while pouring in the oil of mortification let her also give them the balm which will sweeten the bitterness, by showing them how much God is glorified in these humiliations, and what precious fruits they may draw from them.

"Humility should show itself outwardly in all their words, gestures, and works. Discourse which does not savour of humility is as rigorously forbidden to them as blasphemy to the people of the world. They should feel the same horror for proud gestures as lay persons who are jealous of their reputation do for manners contrary to propriety. Works done without humility should rouse the same indignation in them which a great monarch experienced when he saw his son appear upon the boards of a theatre, decked with the tinsel of a buffoon.

"The humility of Superiors should be so well known by the example which they have given, that it ought not to be necessary for them to produce

acts of it in support of their exhortations and reprimands.

"Every spouse of Christ, I mean every soul, should be such that she can at any time be transplanted, and that, regardless of the sweetness and value of the fruits which she produces, her Superiors may be at liberty to place her sometimes at the bottom of the valley and sometimes upon the mountain, even though these changes should lessen the esteem in which she had hitherto been held.

"In the edifice of spiritual perfection, religious should be like the stones used in the construction of Solomon's Temple, on which the Scripture tells us the sound of the hammer was not heard. If, notwithstanding, some of them open their mouth while they are being thus formed, let them be led to the fountain, and let them be satisfied with a drink composed of love and of severity, that they may not be able to speak any more, but may sleep a sweet sleep. In the case of those who should have difficulty in allowing themselves to be thus humbled, let the image of their crucified Lord be placed in their hands, showing them that they are bound to imitate Him.

"These exercises of humility must be persisted in even until death, and he who has the charge of leading souls, should not weary of causing them to practise this virtue, as long as their bones and flesh hold together.

"There is, as it were, a kind of ladder with so many steps that the number of those which have yet to be mounted is never ended; and it is necessary, by repeating the same acts, to begin again from time to time to go over the rounds which we have already climbed.

"Souls which have no humility cannot come out of themselves, because there arise within them numerous passions and all sorts of curiosity which embarrass and hinder them.

"As the Incarnate Word has appointed the Apostles fishers of men, so He desires His spouses to be charmers of souls.

"I have fed you sufficiently hitherto with the bread of humility, I now leave you to Him Who will give you the bread of poverty." If the Queen of Heaven chose Ignatius in preference to so many other saints then on earth, or who had already entered into glory, in order to teach a great servant of God concerning humility, it is doubtless because he possessed this virtue in an eminent degree.

4. It is almost always ignorance and blind self-love which give rise to vanity. If you are desirous of having nothing to dread from this enemy, who has more than once overthrown even cedars of Lebanon, strive to acquire by the light which God bestows, perfect knowledge of what we are, and consequently, a deep and real contempt of ourselves. Ignatius, who gives us this advice, had practised it so well that he could say: "Of all vices that which I fear the least is vainglory."

5. It would be better to fall by the dagger of a murderer than to become the slave of vanity.

6. After having made a general review of my sins, going over my whole life year by year, and having weighed the intrinsic malice of each fault of which I have been guilty, I will consider what I am, striving by various comparisons to appear more and more contemptible in my own eyes. Who am I in comparison with all men? What are all men in comparison with all the angels and saints in Paradise? What are all creatures in comparison with God? What am I by myself? I will then consider all the meanness of my body. Next, I will regard my soul as an ulcer full of corruption, whence have issued such foulness; lastly, I will strive to know the God Whom I have offended,

of our nature we do not experience these burning desires, let us at least desire to have the wish for them.

12. One of the principal Fathers desiring earnestly to obtain humility, asked Ignatius which was the quickest way of doing so. "It is this," replied the Saint: "do in all things the opposite to what worldly people do, reject with horror what they seek after, and eagerly seek what they reject."

13. You should wish every one to know you as well inwardly as outwardly. Desire to pass for foolish in the eyes of all, that God may reckon you as wise.

14. "In all your works do nothing with the object of attracting applause, conduct yourself nevertheless in such a manner as not to incur well-merited blame." Ignatius was so far from seeking praise that when anything was said in his presence which might turn to his advantage, he was silent and his eyes filled with tears. This was the case when, after the Conclave at which Pope Julius III. was elected, he was asked if it was true, which it was, that he had received five votes for his own election as Sovereign Pontiff.

It was commonly rumoured amongst the early Fathers that an Archangel had the care of the soul of Ignatius. One of his most intimate friends questioned him about it and obtained no answer, but the face of the Servant of God flushed crimson, as that of a young and modest girl might have done, if surprised by finding herself in the presence of some one when she thought she was alone.

15. A Brother Coadjutor said one day to another Brother that their Father Ignatius was assuredly a great Saint, and he really thought so. The Servant of God having heard of it, sent for the Brother, reprimanded him severely, and gave him a sharp penance, saying to

him: "I a Saint! You dishonour holiness by attributing it to a sinner like myself; your words are almost blasphemous."

16. Ignatius had been constrained to receive some pieces of money, which he accepted at last, on the express condition that he might distribute them to the needy. Some days later, being in a church at Ferrara, he began to say his prayers. A beggar came to him and asked alms, when Ignatius gave him a piece of money; a second, and then a third beggar having presented themselves, Ignatius gave to them also. All the beggars in the neighbourhood hearing of this hastened to the spot. Ignatius went on giving as long as anything was left, then he told those who came that he had nothing more. When his prayers were ended he left the church and the poor who were watching him, seeing him ask alms for himself, because he had kept back nothing for his own use, followed him, crying out: "The Saint! the Saint!" But Ignatius could not bear to be praised thus, so he fled away and disappeared.

17. Some words of this kind perhaps cost the life of Father James Eguia. He was an old man of eminent virtue, remarkable for penance, and much given to prayer. Blessed Father Favre always called him Father St. James Eguia, and Ignatius himself said of him: "When we reach Paradise, he will be raised so high above us that it will be difficult to recognize him." He was the Saint's confessor, and in order that he might not be without a guide, he disclosed to him with simplicity what took place within him. However, the venerable old man, though not free to speak, could not be altogether silent, and he sometimes allowed exclamations to escape from him which made known what he dare not say more openly. Ignatius being informed of this, not only changed his confessor, which

mortified the old man extremely, but also reprimanded him severely and gave him a sharp penance, recommending him to be more reserved in his speech for the future. Notwithstanding this, in spite of his efforts to obey, the good Father could not contain himself so completely as not to say aloud one day that he hoped to survive Ignatius, if only for a few hours, so as to be able to reveal, without failing in obedience, all that he knew, adding that it would amaze those who heard it. This desire of his former confessor reached the ears of the Saint; and it was the opinion of the Fathers then alive that Ignatius asked God that such a wish might not be fulfilled. However this may be, Father Eguia died three days before the Servant of God, and it was never known what it was that Ignatius feared so much to have revealed.

18. While Ignatius was studying at Alcalá, he subsisted upon alms collected from door to door, and from these he deducted something with which to assist the poor whom he had sought out. A rich merchant who had known him before at Aspeitia and who was then paying a short visit to Alcalá, having recognized him, followed him after the close of the classes to join him. He saw him enter a wretched hovel and come out again soon after. The stranger also entered and found there a sick person whom he questioned. She told him that she was ignorant of the name and position of her benefactor, but that he was undoubtedly a Saint, that he brought her food every day and spoke to her in a wonderful way of God. "Very well," replied the stranger, "when he comes again, tell him that there is some one who will be very happy to furnish him with what he needs for himself and for his poor." When Ignatius appeared the next day, the woman gave him this message; but the humility of the Saint was

alarmed, and he answered her: "My sister, I have done my best to relieve you until now; henceforth God will come to your aid in another manner, I earnestly commend you to His goodness," and he went away and did not return.

19. At Manresa, Ignatius was reduced to the last extremity, he seemed to have almost reached his last moments and he prepared to appear before God. Suddenly a persistent thought of pride came to assail him. "Why should he fear death? Why should he not think himself happy to leave this world? Was he not sure of Heaven? Had he not made immense progress in holiness? Had he not acquired a precious treasure of merits? His robe of coarse cloth, his hair-cloth, his iron chain, his stone pillow! His cave, his prolonged fasts, his nights passed in prayer, his bloody disciplines! The earth watered with his tears,—was not all this more than a sufficient title to beatitude?" Ignatius was horrified at these thoughts, and struggled generously to repel them; he placed before himself his whole past life and the pains of Hell which he thought it deserved, then he spoke thus with himself: "What proportion is there between so many fearful crimes and the penance of a few months?" He begged our Lord to grant him forgiveness for his sins and not the reward of his good works. He thus conquered the temptation, but he retained such a lively impression of terror of it that, during his convalescence, when any one came to see him, he earnestly entreated his visitors to repeat these words to him, if the temptation should again present itself: "Wretched Ignatius, dreadful sinner! remember thy sins, and the terrible punishment to which they condemn thee; be not so proud as to think Paradise thy due, think rather of Hell, and blush with shame at having deserved it so often."

20. When the Society was established as a Religious Order, and a General had to be chosen, Ignatius, who had been elected unanimously at the first scrutiny, used every means to escape from an honour which his humility dreaded. He entreated his brethren to annul the choice which they had made of him and to agree to a new election. In the discourse which he addressed to them on this occasion, he said: "I speak to you in all sincerity; I am most unworthy of the charge which you wish to confide to me, I possess none of the requirements of him who should be your head; being incapable of guiding myself, how could I guide others?"

21. Ignatius was travelling with Lainez. By the way, he met a young shepherd who was keeping his flock. The appearance of the poor traveller clothed in such a miserable manner struck the boy oddly; he looked at him boldly, burst into fits of laughter, and made all kinds of unseemly jokes about him. Ignatius, with a calm countenance, instead of going on his way, stopped, that the boy might have full opportunity to insult him. "Father," said Lainez, "let us go away; remove yourself from the insolence of this boor." "No," tranquilly replied Ignatius, "he must not be deprived of the little recreation which comes to him so seasonably."

22. On his return from Palestine, in order to reach Spain, Ignatius had to cross Lombardy, which was then desolated by the war which had broken out between the French and the Spaniards. In approaching a village occupied by the Spaniards, he fell into the hands of a party of soldiers belonging to that nation, who, taking him for a spy, stripped him of his clothes, even to his shirt, and took him to their leader. The thought of Jesus Christ, exposed naked to the raillery of the Jews, fortified the Servant of God, but the fear

of the various kinds of ill-treatment which he would probably have to undergo began to move him. It occurred to him that if he were to make himself known he could easily extricate himself from the affair, and that he might at least, by the politeness of his manners, make the General hear reason and save himself from the tortures and ignominy which he had to fear. However, he soon recognized these thoughts as suggestions of the demon of pride, and delusions of self-love. He then took care not to let slip such an opportunity of abasing himself and being despised, and he put on even a more stupid and rough air than usual. "Since this is the case," he said to himself. "I will not show this officer any mark of civility, I will not bow before him, nor remain bareheaded in his presence." He behaved in this manner, and they, thinking him a fool, ridiculed him and let him pursue his way.

23. Ignatius wished to attract no attention in his lifetime, and that after his death the recollection of him should be completely effaced from the memory of men; this is the reason why he could never be persuaded to have his portrait taken, notwithstanding the many entreaties that he would consent to do so. God Himself, Who afterwards glorified him so greatly, seemed to take part in this, by a kind of miracle, in order to further, at least for the time, his wish on this point. A Cardinal, who was a friend of his, caused a skilful painter to be concealed in his palace, and charged him to sketch the features of Ignatius, watching him without his knowledge, through a chink in the room, while this Prince of the Church conversed with the Servant of God. All the efforts of the artist were fruitless, for the expression of the Saint's face changed every moment.

Moreover, if he had been listened to, his corpse would have remained unburied, and would have been

thrown out to decay or to become the food of dogs and vultures; but this time Heaven did not grant his desires: "That is all the honour of which I am worthy," he said; "being, by reason of my sins, a wretched, vile dunghill, I do not deserve other treatment."

24. Humility being radically the same thing as truth, does not consist in willingly blinding ourselves concerning the gifts bestowed upon us by God; on the contrary, it is eager to recognize them, but far from thinking itself worthy of them, it attributes them solely to the liberality of God, and uses them to excite itself to thank Him for them. Ignatius expressed himself in these terms, when, in speaking of himself, he thought of the graces with which he had been loaded: "I cannot persuade myself that there is in the world any other mortal in whom extremes meet in the same degree as in me, so many sins and so many precious favours; so much ingratitude towards God on my part, and on His such remarkable benefits every moment; so many chastisements deserved, and so much mercy received." He also said on this subject: "If you are obliged to admit that God has done you great favours, do not forget that it is gold which the Divine Goldsmith has been mercifully pleased to enclose in a shell of worm-eaten wood which, of itself, was only fit to be cast into the fire."

25. Far from being puffed up on account of God's gifts to him, Ignatius found therein a new and urgent motive for humbling himself still further. "When I consider," he said, "the graces with which God has loaded me, I can only see a proof of my extreme weakness, since it needs so many and such powerful supports to keep it upright; in the same way we become aware of the age of a building and of the ruin which threatens

it, by the multiplicity of the stays the help of which prevent it from falling."

26. Ignatius could not understand that any one could succeed in finding anything in him which merited the esteem of others, neither could he endure any one saying what was to his credit; to praise him was to put him to the torture, and he was in the habit of saying: "Those who praise me, scourge me." Placing every one far above him and reputing himself the least of men, he was heard to repeat: "Every one in the house sets me an example of virtue, I am only scandalized at myself. . . . Each of my brethren possesses the qualities which I am devoid of, there is not one who is not a cause of confusion to me. . . . I never have occasion to treat of the things of God with the greatest sinners without receiving much profit for myself."

27. Oh, how deluded those are, who, thinking themselves sufficiently capable, are ambitious of the government of souls.

28. He who labours for the salvation of his neighbour will succeed much better by being always humble and modest, than if he commanded haughtily, and he will succeed more promptly by abasing himself than by commanding.

29. In the spiritual life, as in other things, it greatly furthers our progress to have some one whom we have charged to rebuke us for our faults. Ignatius strongly recommended this practice and took advantage of it for himself; he received warnings willingly and provoked them when needed, even in matters of little importance. "I was little more than a child," Ribadeneira relates, "when I was present at the instructions given by Father Ignatius. As I feared that the grand and

powerful truths which he uttered would lose much of their efficacy in the minds of his hearers by reason of the foreign idiom, and the unsuitableness of the expressions which his ignorance of the Italian language introduced into his discourses, I took the liberty of telling him so, and of advising him to be more careful as to his diction. The humble Ignatius answered me with admirable gentleness: 'You are right, Peter, you do well to act thus, you are rendering me a real service for which I am sincerely grateful to you. I charge you to watch me for the future, remark carefully all the mistakes which I fall into, and inform me of them in order that I may correct myself.'"

30. Those whom high birth, knowledge, or superior genius raise above the common crowd, should also be more trained than others in self-renunciation, because by their words and their actions they are able to effect much for good or for evil according as they set an example of the one or the other.

31. If you wish your undertakings to have a successful issue, begin by applying yourself to the lowest works, you will thus obtain for those which are higher the help of Him Who gives His grace to the humble and refuses it to the proud.

32. He who desires to climb very high and to bring to a good end great and difficult works should, before all, descend very low; we must start from the lowest step if we wish to reach the highest. The edifice is only firm so far as it has humility for its base, the depth of the foundations must correspond with the height of the monument which it is intended to construct. When a man is destined to labour in the Lord's vineyard, it is necessary for him to prepare himself by humility and the contempt of self, for the important ministry which he will have to fulfil. For this reason,

when sending Xavier and Rodriguez to Portugal, Ignatius desired them to beg from door to door, that by so doing they might prepare a way to reach souls. For the same end, when Salmeron and Brouet set out for Ireland, as Apostolic Nuncios, they had orders from the Saint to teach Christian doctrine to children and to the ignorant. From the same motive, when Salmeron and Lainez were deputies at the Council of Trent as Theologians of Paul III., Ignatius obliged them to visit the hospitals and look after the poor. He himself having been constrained to accept the Generalship, desired to mark the beginning of his superiority by teaching the catechism, and by serving in the kitchen for several days, as the Bull for his canonization records.

33. "Lord, give me humility, but a humility which permits me to love Thee." Ignatius often addressed this prayer to God. He did not desire a humility which would injure his trust and his love towards God.

powerful truths which he uttered would lose much of their efficacy in the minds of his hearers by reason of the foreign idiom, and the unsuitableness of the expressions which his ignorance of the Italian language introduced into his discourses, I took the liberty of telling him so, and of advising him to be more careful as to his diction. The humble Ignatius answered me with admirable gentleness: 'You are right, Peter, you do well to act thus, you are rendering me a real service for which I am sincerely grateful to you. I charge you to watch me for the future, remark carefully all the mistakes which I fall into, and inform me of them in order that I may correct myself.'"

30. Those whom high birth, knowledge, or superior genius raise above the common crowd, should also be more trained than others in self-renunciation, because by their words and their actions they are able to effect much for good or for evil according as they set an example of the one or the other.

31. If you wish your undertakings to have a successful issue, begin by applying yourself to the lowest works, you will thus obtain for those which are higher the help of Him Who gives His grace to the humble and refuses it to the proud.

32. He who desires to climb very high and to bring to a good end great and difficult works should, before all, descend very low; we must start from the lowest step if we wish to reach the highest. The edifice is only firm so far as it has humility for its base, the depth of the foundations must correspond with the height of the monument which it is intended to construct. When a man is destined to labour in the Lord's vineyard, it is necessary for him to prepare himself by humility and the contempt of self, for the important ministry which he will have to fulfil. For this reason,

when sending Xavier and Rodriguez to Portugal, Ignatius desired them to beg from door to door, that by so doing they might prepare a way to reach souls. For the same end, when Salmeron and Brouet set out for Ireland, as Apostolic Nuncios, they had orders from the Saint to teach Christian doctrine to children and to the ignorant. From the same motive, when Salmeron and Lainez were deputies at the Council of Trent as Theologians of Paul III., Ignatius obliged them to visit the hospitals and look after the poor. He himself having been constrained to accept the Generalship, desired to mark the beginning of his superiority by teaching the catechism, and by serving in the kitchen for several days, as the Bull for his canonization records.

33. "Lord, give me humility, but a humility which permits me to love Thee." Ignatius often addressed this prayer to God. He did not desire a humility which would injure his trust and his love towards God.

VI.

ON POVERTY.

1. Let a rich man endeavour to reach such a point as to be the possessor of what he has, without allowing himself to be possessed by it.

2. He who is not called to that sublime and highest degree of perfection which consists in possessing nothing in this world and in contenting himself with God as his only riches, is bound to strive to attain to the second degree, which consists in not being the slave of what he possesses. If we do not leave our possessions for the love of God, we should at least use them for God; and however great they may be, we should esteem them less than the one thing which the Gospel declares to be needful.

3. Lest cupidity should lead us astray, it is desirable, when we deliberate about affairs which concern us personally, to consider them as the affairs of others and not as our own, in order that truth may decide and not passion.

4. To preserve union between hearts, it will help much, on both sides, to conceive a thorough contempt for the things of time, in which ordinarily self-love appears, which is the most formidable enemy of this union and of the general good.

5. We have heard from various quarters, that the goodness of God is visiting you by penury in your

domestic resources, in the midst of the difficult circumstances in which you are. You should regard this as not the least of His loving benefits that He considers you worthy to know from experience and to taste—a gift which ought to be the object of our constant desires, if we wish to have traced upon us the resemblance of our Head, Jesus Christ.

6. Alas! what a blow he gives, I not only say to his liberty, but also to his authority and to his reputation, who accepts presents.

7. When it is a question of temporal interests it is not only generous, and worthy of the magnanimity of a Christian to refrain from a lawsuit, but this way of acting procures besides a double advantage: the one spiritual, since an act of charity is worth incomparably more than all the gold in the world; the other material, the Divine liberality making up out of its own funds for the gain which was despised for its sake.

8. Those who, favoured by nature, are destined to acquire a large fortune in the world, obtain still greater successes when they labour generously for God's glory.

9. We ought to love poverty as the sure rampart of religion, and preserve it in all its purity, as much as possible, with the help of Divine grace.

10. "All religious should cherish poverty as their mother, and should occasionally experience some of its effects according to the measure of a wise discretion." Father Bobadilla, one of the first nine companions of St. Ignatius, begged him one day to allow him to change the small room where he lodged for one which was larger and more convenient. Ignatius, who feared that if he were to grant his request, it would encourage the other Fathers to avoid the discomforts of poverty, not only refused, but told Bobadilla to arrange the

room which he considered too small for him in such a manner as to take in two companions whom he intended to give him. Bobadilla joyfully submitted.

11. The fear of poverty is much more to be dreaded for a religious than poverty itself.

12. It is disgraceful for a religious to possess money of his own, to wish for it, or to be suspected with good reason of doing so.

13. A friend of St. Ignatius had sent him some money, begging him to distribute it to the poor in what way he choose, but the Saint, finding difficulties in the way of undertaking this distribution, asked his friend to excuse him, writing to him to say that he was keeping the money for him. The following lines are from the Saint's letter: "With the vow of poverty, it is unseemly that I should pass with the public as having a deposit of money in my hands. I certainly should not wish that, at my departure out of this world, there should be found upon me from head to foot a single farthing belonging to others or to myself, when I leave this body to the earth, or, to speak more correctly, when I quit this earth."

14. One day when the Servant of God was conversing about spiritual things at the house of a friend, in the presence of several persons there gathered together, a man burst into the apartment breathless with haste, and, going straight to Ignatius, whispered some words in his ear. The Saint listened to him and dismissed him, saying only, "Very well;" then, without showing any emotion, he continued the discourse which he had begun, for an hour. When he had concluded, before letting him depart, they asked him what the news was which he had received and which, judging by the scared look of the messenger, must be disagreeable.

"It is nothing," replied Ignatius, "only the officers of justice have made a descent upon our house and have seized all our poor furniture, for the recovery of a debt of some crowns which we were obliged to borrow. But," he added, smiling, "if they take away our beds we can quite well sleep on the floor, and that will not be ill-suited to poor people such as we are, and such as we profess to be. The only favour I shall ask will be that they will leave me my manuscripts, and even if they make difficulties about this, I shall not insist much upon keeping them. Let them carry them off and do what they like with them."

15. A Lay-Brother, who had the care of the room of the Servant of God, having secretly taken from his table some rosary beads which pleased him, and having substituted for them some inferior ones which Ignatius had given him, Ignatius threatened to turn him out of the Society, and the threat would have been executed, if the sincere confession and bitter repentance of the Brother had not pleaded his cause.

16. The celebrated Lessius having applied to Father Oliver Manaré in order to obtain exact information as to the manner in which Ignatius understood the practice of poverty, and having for this purpose addressed to him a series of particular questions which he requested him to answer, received from him a letter full of the most interesting details. The following are some of them. Ignatius wished his children to refrain from anything which was in any way, or which seemed to be, an act of ownership. None of them was allowed to appropriate anything without having previously received authority to do so, either general or particular, and if, in case of necessity, he had thought it right to presume this, he was bound to have it promptly ratified. It was alike forbidden to all to receive, to

borrow, to give, to exchange, or to lend anything. It was forbidden to replace a worn-out or spoilt article, such as a broken jug, &c., by an equivalent, taken from another room, without the knowledge of the Superior. It was not permitted, under the same conditions, to take a volume from the common library, or for any one to place in his breviary a picture which he had found by chance, to provide himself with paper, pens, &c., or to appropriate to his own use a knife, a candlestick, a lamp, or any such things. No one was to write in, or make any mark in, the books which he was authorized to use. Permission was alike necessary in order to place in, or remove from its place, a picture in a cell, or to drive a nail into the wall, &c. The Saint could not endure any one cutting a flower while walking in the garden; as to gathering, or even picking up fruit fallen from a tree, it seemed to him so hateful that for some time he made it a reserved case, and he who had yielded to this weakness, was obliged by the Rule, to begin his sacramental accusation by the confession of his fault, without prejudice to the discipline which he was to undergo in public.

VII.

ON CHASTITY.

1. Let the most noble virtue of chastity be so carefully observed by us that, neither in our actions, nor in our words, anything may be remarked which is too free or wanting in sedateness. Let us lead, as far as it is possible to do so upon earth, a heavenly life and one which is freed from the evil influence of the senses.

2. What concerns the vow of chastity needs no explanation, since it is perfectly well known how carefully it should be guarded, that is to say, by employing all our efforts in order to imitate the purity of the angels by the purity of our body and of our soul.

3. We ought carefully to guard the doors of our senses, chiefly our eyes, our ears, and our tongue, and not allow them any ill-regulated liberty.

4. Father Oliver Manaré, a religious of consummate virtue, loved Ignatius dearly, and revered him as a saint; Ignatius, on his side, had the greatest confidence in him and had just appointed him Rector of the College of Loreto, which he was sending him to found. Before setting out, Manaré, accompanied by the Fathers whom he was to take with him, went to take leave of the Servant of God and to ask his blessing. As he feared, and not without reason, that he might never again have the consolation of seeing Ignatius in

this world, he wished at least to carry away with him his image, by engraving it indelibly in the depths of his heart. For this purpose he looked at him steadily, keeping his eyes fixed upon him during the whole interview. This did not escape Ignatius, who, however, seemed not to have perceived anything, that he might not sadden the Father; but, after having said good-bye, he kept his secretary Polanco a moment, who had been present at the interview. Manaré went away, and had already reached the threshold of the house to set off, when Polanco overtook him, and stopped him, saying: "Our Father observed just now that you never ceased gazing at him a moment while you were together, and he considers that by so doing you were wanting in the modesty which he has so often and so strongly recommended to you. In order to help you to correct your imperfection, he desires you every day, at one of your examens at least, to ask yourself whether you have not so far forgotten yourself as to fix your eyes for too long a time upon your interlocutors; you will then recite the *Pater noster* and the *Ave Maria.* He desires also, that in the letters which you write to him every week, you will tell him if you have been faithful in the performance of this penance." Manaré obeyed, until at last, but not until fifteen months after, Ignatius informed him that he need no longer send him any account of it.

5. Familiarity should be avoided with persons of another sex, even with those who are pious or who wish to pass for such, and all the more when their age, position, or personal character renders them more dangerous. The most innocent intercourse with them is dangerous: it always injures the reputation even when it does not wound the conscience; and, if one is not burnt by the fire, one is blackened by the smoke.

6. One of the Fathers, venerable on account of his virtue and his advanced age, having thought himself dispensed from observing one of the rules established by Ignatius for visiting the sick, in a special case, and by reason of the exceptional circumstances in which he was placed, the Saint imposed upon him a severe penance, not meaning to punish a fault which the Father had not committed, since he had acted in perfect good faith, but in order to prevent others from taking upon themselves to do the same on similar occasions. He ordered him to take the discipline during the time required for the recitation of the Seven Penitential Psalms.

7. For the sake of the perfect edification of others, and to protect more efficaciously if possible, by a further increase of precaution, the chastity of his children, Ignatius had, under the name of Rules of Modesty, drawn up some practical points relating to the exterior, and to the manners suited to a religious in his intercourse with the world. The Minister of the house had been charged by him to promulgate these points, but he, not considering them of the same importance as Ignatius did, was afraid of seeming too severe by insisting on their observance, and did not hurry himself about doing what he had been desired respecting them. Ignatius was grieved at this negligence. He spoke of it to Father Ribadeneira and said to him: "I give myself much trouble, I spend a great deal of time in drawing up rules, and our Ministers will not see that they are carried out, as if it all cost me nothing. Yet, before prescribing these last rules I shed many tears and I prayed for seven days and even more." At that time it seemed that God chose to encourage His servant and to show clearly the value which He attached to the measure which he had decided

on, by an unusual event. Shortly after, Ignatius ordered Father Lainez to make an exhortation to the community, and to dwell upon the importance of the newly made rules; he also desired that all the Fathers and Brothers, without exception, should be present at the instruction, not even exempting on this occasion, as it was his custom to do, those of his first nine companions who were then in Rome. The meeting was held immediately after dinner. Lainez took for his text a passage from St. James, and drew from it this conclusion: "We should beware of despising the smallest things, for, small as they are, they are our guarantee for the preservation of the most precious treasures." While they were listening to him attentively, a dreadful crash was heard, and the whole house was shaken. When Lainez had ended his discourse every one was anxious to know what had happened. On leaving the place of assembly they at once perceived the cause of the noise. A gallery which overlooked the garden, and in which the older Fathers used to converse every day after their repast, had suddenly fallen, so that, if the General had not obliged all the Fathers to be present at the conference, some of them would have been buried under the ruins of the gallery. Ignatius adored the Divine Providence over his children, and, profiting by such a strange accident, he said: "It does indeed appear, Fathers, that the rules which have just been explained to you, are not displeasing to God."

8. Ignatius expressly forbade the explanation of Terence in the classes, until it had been expurgated, although that poet presents an excellent model of Latinity, and is considered the prince of comedy among the Romans. Judging him to be a licentious poet, he would not place him in that state in the hands of children, lest there should be greater harm

done to their manners than profit to their mind. In consequence of this, Father des Freux undertook to correct that author, cutting out what was calculated to scandalize, and transforming into virtuous affection what was there said of criminal love, in order that for the future it might be read without danger in our schools. Nevertheless, Ignatius considered that no advantage would result from this labour, the matter being such that, in whatever way it was treated, it would be a fatal injury to youth.

VIII.

ON OBEDIENCE.

1. Obedience is the noblest and most beautiful of virtues, it is more excellent than all victims and sacrifices, it is the daughter of humility, the nurse of charity, the companion of justice, the guide and mistress of all the religious virtues, the mother of concord and of brotherly kindness, a safe and calm harbour, a perpetual and delicious banquet for the soul.

2. If, of all kinds of life, the noblest in our eyes should be that in which one renders most glory to God, and in which one serves Him most perfectly, it necessarily follows that that manner of life excels all others, in which one gives to God the offering of public obedience: because, there is no sacrifice sweeter nor more pleasing to the Supreme Majesty than obedience, as Holy Scripture affirms.

3. He who, together with the worship of the will, submits to God the will itself and the understanding, which are what is greatest in man, undoubtedly makes

an offering to God more precious than he who, whatever else he may offer, does not give these two faculties.

4. St. Gregory asserts that obedience merits to us the other virtues, when he says: "Obedience is not so much a virtue, as the mother of virtues." There is nothing surprising in this, because through it we obtain from God all that we ask: for, as the same St. Gregory says: "If we obey our Superiors, God will obey our prayers." Long before St. Gregory, the Scriptures had told us the same. Speaking of Josue, who was so remarkably obedient to his leader Moses, they tell us that by a word he caused the sun to stand still, that God was obedient to the voice of a man, and the Creator of the sun and of the universe did not disdain to yield to such a command.

5. Those who live under obedience have necessarily much greater aids to advance in virtue: because God, Who is the Author of virtue, grants their prayers, or because, as a sage has said, "Whatever man denies to his own will, he adds to virtue."

6. It is well known that he is delivered from many errors, and avoids many sins of the will, who prefers to rest upon the authority of a Superior rather than to follow his own judgment. We should mark well that this is not only an advantage in some particular cases, but affects the whole life. To express this according to our human language, he binds Divine Providence most strongly to direct and govern him diligently, who abandons himself most completely to Him, by the obedience which he renders to his Superior, who represents to him the Person of our Lord, and in whom, whatever else he may be, he honours and reverences the Person of the Divine Master.

7. One of the precious advantages for him who lives under obedience, is the facility for driving away and conquering all his temptations and all his weaknesses. Living near a spiritual guide, he can easily receive from him the warnings and counsels by which he should be led: for it is written that the obedient man will gain victory after victory. In this way he will have strength to conquer himself, which is the grandest triumph that a man can obtain.

8. It may justly be said that the safest line of conduct, provided it never swerves from the right path, is the exercise in which one's judgment and one's will are courageously overcome and restrained by obedience.

9. Those who by a generous effort resolve to obey, attain to a high degree of merit, and we shall be convinced of this if we reflect that obedience resembles martyrdom; that by it the will and the judgment are at all times immolated and laid as victims upon the altar, so that in man, in the place of free-will, there is only the will of our Lord Jesus Christ, which is made known to us by him who commands us; besides, it is not only the desire for life which is offered up in obedience, as is the case in martyrdom, but all desires together.

10. It does indeed add not a little to the value of works of piety, when, being already meritorious in themselves, they receive the consecration of obedience.

11. You should consider that obedience will enable you to walk without fatigue, and to travel more rapidly over the road to Heaven, because you will be as it were carried by another, and not by your own will and judgment. In all things, even when you take your repast or when you lie down to rest, obedience will cause you to be constantly accompanied by merits, just

as those who are on board ship, cease not to advance even whilst they sleep.

12. When you arrive happily at the close of life, obedience will open to you a sure entrance into Heaven which was of old closed to us through contempt for the Divine commandment, and which is still closed to those who are guilty of the same sin.

13. Even amidst the present calamities of exile, and the weariness of the pilgrimage, obedience gives to the mind a celestial foretaste of the happiness of our heavenly country. In truth, by removing from a religious a mixed multitude of thoughts, obedience not only prevents him from being wavering and undecided, but by delivering him from the heavy burden of his own will, it orders him to give up all care of himself and to abandon himself entirely to the watchfulness of the Superior: from this he derives constant peace and tranquillity, provided he estimates at its true value the precious treasure which Divine Goodness has concealed under obedience.

If a religious who has a Superior near him to rule him, does not enjoy this peace and tranquillity, let him look whether it is not his fault, because he has resumed the care of himself which he had before abandoned to the Superior.

14. Obedience not only causes us to enjoy repose, but it ennobles and elevates man greatly above his condition, causing him to put off self and to put on God, the Sovereign Good, Who is accustomed to fill the soul so much the more as He finds it less occupied with self-will: so that those who have reached this state may truly, provided they practise obedience from the bottom of their heart, say with the Apostle: "I live, now not I; but Christ liveth in me."

15. Although I desire to see you adorned with all God's gifts, and perfect in every virtue, what I wish above all is that you should excel in obedience, not only on account of the great good and special advantages attached to this virtue, as is evident from a number of passages and illustrious examples drawn from the Old and New Testaments, but also because, as St. Gregory says, "Obedience of itself produces and maintains the other virtues in our hearts."

16. If obedience flourishes in you, the other virtues will undoubtedly flourish also, and will produce such fruits as I desire for you, and such as He has a right to require, Who, through His own obedience, chose to redeem the world, which was completely lost through contempt of this salutary virtue, having made Himself obedient unto death, even the death of the Cross.

17. I am willing that other Religious Orders should surpass us in fastings, in vigils and in other bodily austerities which each of them practises holily according to the spirit of its Rule. But, in what concerns the purity and perfection of obedience, the sincere abandonment of our will into the hands of the Superiors, and the renunciation of our judgment, I earnestly desire that those who serve God in this Society should not be surpassed by any one, but that they should signalize themselves by the practice of this virtue, and that this may be the distinctive feature by which the true and legitimate children of the Society may be distinguished from such as are not so.

18. You should never consider the person whom you obey, but you should see in him our Lord Jesus Christ, for Whose sake you obey. If we ought to obey a Superior, it is not by reason of his prudence, his goodness, or the other good qualities which God may have given him, but solely because he is God's

lieutenant, and acts by the authority of Him Who has said: "He that heareth you, heareth Me: and he that despiseth you, despiseth Me." If, on the other hand, he should seem to have less prudence and wisdom, that is no reason for not obeying him with exactness, because in his character of Superior he represents the Person of Him Whose wisdom is infallible, and Who will Himself supply whatever is wanting in His minister, whether of virtue, or of any other good qualities. For this reason I wish you to dispose yourselves with all possible care and diligence to recognize our Lord Jesus Christ, in whatever Superior it may be, and to render with deep respect, to the Divine Majesty, in his person, the honour which you owe to it.

19. I am anxious that you should thoroughly understand, and have it deeply impressed upon your mind, that this first kind of obedience, which reaches only as far as the performance of the things commanded, is an obedience of a very low and very defective sort; that it is not even worthy of the name unless it rises to the second degree, which makes our will and that of the Superior one, and which produces such an agreement between him and us, that in the execution it not only appears that we are doing what he commands, but also that we have really only the same intention which he has, so that both aim at and seek after the same things. For this reason we read in the Scriptures, "Obedience is better than sacrifices," because, as St. Gregory says, "In sacrifices animals are offered up, and by obedience we offer up our own will." As this is an exceedingly noble and precious faculty, the sacrifice which we make of it to our God and Creator by obedience is on that account of very great value.

20. It is a gross and dangerous error not only to imagine that it is allowable to fail in obedience in what concerns flesh and blood, but also to persuade oneself that one may depart from the will of the Superior as to actions which are spiritual and holy in themselves, such as fastings, prayers, and similar works of piety.

21. As far as you can, lay aside your will completely; freely abandon and consecrate to your Creator by the hands of His ministers the liberty which He has given you. Do not think that you gather little fruit from your free-will by being able to place it entirely, through obedience, in the hands of Him from Whom you received it. Far from losing your liberty by this deprivation, you render it more excellent and more perfect, because by this means you conform your will to the sure rule of rectitude, namely the Divine will, of which you have a faithful interpreter in him who commands you in God's name.

22. How great is the error of those whom self-love has blinded to such an extent that they imagine themselves to be obedient when they have brought the Superior, in whatever manner it may be, to will what they will. Beware of ever attempting to bring over the will of the Superior to your own, as you ought to regard it as that of God Himself: this would not be to conform your will to the Divine will, but rather to regulate the Divine will by yours, and consequently to reverse the order arranged by God's wisdom.

23. He who aims at acquiring the virtue of obedience ought to attain to the second degree of that virtue, so as not only to carry out the command of the Superior, but also to regulate his will by that of the Superior, or rather he should lay aside his own will to take God's will, which is declared to Him by the Superior.

24. If any one wishes to make a complete sacrifice of self, it is necessary that, after having submitted the will to God, he should also consecrate to Him the understanding, in which consists the third and highest degree of obedience; so that he not only wills what the Superior wills, but is also of his opinion, and entirely subjects his judgment to the judgment of the Superior in so far as an obedient will can subject the understanding. Although this faculty of the soul is not master of its operations as the will is of its movements, and is urged by a natural determination towards what appears to it to be true, nevertheless in many things, where the evidence of known truth does not necessarily govern it, it may follow one course or another, according to the movement given to it by the weight of the will.

25. In the case of things which are not manifest, every person who makes a profession of obedience ought to bend to the judgment of his Superior; for, as obedience is a kind of holocaust by which the whole man sacrifices himself, without any reserve, in the flames of charity, to his Creator and God by the hands of His ministers; and as it is also an absolute renunciation of self, by which the religious voluntarily cedes all the rights which he might have over his own particular conduct, in order to depend only on Divine Providence under the government of his Superior: it must necessarily be admitted that obedience includes not only the execution of what is commanded, with the wish to perform it willingly, but, together with the execution and the will, it comprehends also the judgment, in order that the inferior may consider good and reasonable whatever the Superior shall have commanded and thought good, in so far as the will has power and control over the understanding to oblige it to submit.

26. Would to God that the obedience of the judgment were as perfectly known and as faithfully practised by men, as it is pleasing to Him and necessary for all who live in the religious state!

27. It is impossible to keep up obedience long, unless the will and the judgment of the inferior are in perfect agreement with the will and the judgment of the Superior.

28. The judgment may err as well as the will, in what concerns ourselves, and as we unite our will to that of the Superior in order to prevent it from going astray, so, in the same way, lest the judgment should be deceived, we ought to make it conform to the judgment of the Superior.

29. It is a common opinion amongst the wise, that even in worldly matters it is prudent not to trust to our own prudence, above all in our own affairs, as to which we are not generally fair judges on account of the passion which disturbs us. Now, if it is the case that, in our worldly affairs, we should submit our judgment to the judgment and opinion of another person, although he be not our Superior, how much more ought we to do so to him who is actually our Superior, to whose guidance we have committed ourselves, regarding him as God's lieutenant and the interpreter of His sovereign will! This precaution is all the more necessary for pious persons and in spiritual things, because the danger is greater when a person runs hastily along the path of virtue unrestrained by prudence and discretion.

30. If the obedience of the judgment is wanting, the submission of our will, or the performance of the things prescribed will necessarily be defective; for it is in our nature that the affective powers of our soul

should instinctively follow those which are called apprehensive: hence it follows that, without great violence, it is not possible for the will to submit continually in things which the judgment disapproves.

31. Even if a person could be found whose will submitted for some length of time, by reason of this general maxim, that we ought to obey, even in things which may not be very prudently commanded, such a submission would nevertheless be neither constant nor certain; perseverance would thus be wanting, or at least, that perfection of obedience which consists in submitting promptly and with pleasure: for there can be neither eagerness nor pleasure, where minds are so divided in their judgment.

32. Zeal and promptitude of execution are lost, when we begin to question whether it is advisable to do or not to do what is commanded us.

33. The famous simplicity of blind obedience no longer exists when we begin inwardly to question whether it is rightly or wrongly that we are given a command: and perhaps it happens that we condemn the Superior, because he commands something which is not agreeable to us. Humility vanishes, when, on the one hand we submit, while on the other we prefer our own way to that of the Superior, and strength is wanting to us for undertaking difficult things; finally, to sum up all, the vigour and dignity of obedience entirely disappear; and to all its advantages succeed sadness, heaviness, murmurings, excuses, and other serious imperfections which rob obedience of all its value and merit.

34. If we seek for peace of heart and tranquillity of mind, it is beyond doubt that he will never enjoy them who cherishes within him a root of troubles and

anxieties, that is, opposition between his own judgment and the orders of obedience.

35. If it is expedient for the well-being of the whole body that there should be perfect concord between the head and the members, it is not difficult to decide whether it is more reasonable that the head should obey the direction of the members, or the members should submit to the guidance of the head.

36. If you desire to know how perfect the obedience of the judgment is, and how pleasing to God, you need only consider first, that by it we dedicate to God the noblest and most precious part of man; that by it he who obeys becomes a living holocaust agreeable to the Divine Majesty, since he reserves absolutely nothing of himself; and, lastly, that it causes him to undertake a very difficult warfare, in which he generously overcomes himself for the love of God, resisting the inclination which is so natural to all men to cling to their own understanding.

37. Do not consider in the person of the Superior, a man subject to the errors and infirmities of humanity, but regard in him Jesus Christ Himself, Who is supreme wisdom, incomprehensible goodness, and infinite charity, Who cannot be deceived, and Who cannot deceive you.

38. Since you have the testimony of your conscience that you have submitted to the yoke of obedience through love to God, in order to be more certain of doing the Divine will by doing that of the Superior, hold it also for certain that the charity of Jesus Christ, Who is very faithful to His promises, will always watch over the ministry of those whom He has made your Superiors, to lead you to your goal by safe paths.

Listen therefore to the voice and to the orders of the Superior, as you would listen to the voice of Jesus Christ.

39. Provided you do not stop at the exterior of the man, but carry your thoughts beyond, considering God in the person of your Superior, you will have no difficulty in conforming your will and your judgment to the rule which you have yourself chosen for your actions.

40. Always do what you can to justify in your mind the command and the opinion of the Superior, and never allow yourself to disapprove of what he does. For this end it will serve you much to hold yourself ready and inclined for what he ordains, whence it will result that you will obey not only without trouble, but with joy and satisfaction.

41. Bear well in mind that all which the Superior commands is the command and the will of God Himself, so that, as you determine without hesitation and with full submission, to embrace the truths which the Catholic faith sets before you, you may be borne on by the impetus of a will inclined only to obey, without examining anything, without seeing anything, to perform all that the Superior has told you to do.

42. This does not mean, however, that if an opinion different from that of the Superior should present itself to your mind, and, after having consulted our Lord in prayer it seems to you right to make it known, that you may not do so. But, lest self-love and your private judgment should deceive you in this, it is advisable to use this precaution, that before giving your opinion, and after having done so, you should maintain perfect equanimity, being not only equally disposed to undertake

or to let alone what is in question, but also to approve of, and consider as best, all that the Superior shall have decided.

43. I ought, from my entrance into religion, to commit myself entirely to God and to him who rules me in His place.

44. I ought to wish to have as my Superior and my guide, one who takes care to make me give up my judgment and my own opinion.

45. In things where there is no sin, I ought always to obey the will of the Superior and not my own.

46. Obedience has three degrees: the first consists in obeying when I am commanded in the name of holy obedience, and this degree is good; the second consists in obeying a simple order, and this degree is better; the third consists in forestalling the command and in performing that towards which the Superior inclines, though he does not give me any order, and this third degree is much more perfect than the two others.

47. I ought not to stop to consider if he who gives me an order is the first Superior, or the second, or the last, but set to work to obey with all my might, animating myself by the decisive consideration that, in any Superior, whoever he may be, it is always God Who commands; if, on the other hand, I make a distinction between one Superior and another, what constitutes obedience disappears.

48. If my Superior should occasionally order something which seems to me to be against my conscience, whilst he thinks otherwise, I ought to trust him rather than myself, unless I am obviously in the right. If, notwithstanding, I do not succeed in convincing myself that he is in the right, I should at

least, setting aside my own judgment and private opinion, propose the case to one, two, or three persons and trust entirely to their decision that I may conform to it. If after all this I do not yet yield, I am very far from that degree of virtue and perfection which is proper for a true religious.

49. In short, I ought to belong no longer to myself, but to my Creator and to him who stands in His place to guide me and to govern me, and in whose hands I must become like soft wax under the fingers of the artist, whether the matter in question be to write or not to write letters, to receive or not to receive them, to speak to my brethren or to keep silence, being persuaded that all which is ordered is ordered for my good, and taking every care in performing what is prescribed.

50. I ought to consider myself like a dead body which has no longer either will or opinion, like a statue which is turned any way at will and does not offer any resistance, like a stick in the hand of an old man who uses it at pleasure and lays it down anywhere as is convenient to him. I must thus be ready to undertake everything to which religion would have me apply myself, not refusing anything which it shall command me to do.

51. I ought not to ask my Superior nor to beg him, much less to importune him with my entreaties, with the object of being sent to one place rather than to another, of being employed in one office rather than in another, but merely lay before him with simplicity my thoughts and my desires, throwing myself at his feet, that he may decide and command, and I should afterwards consider as best what he has settled and commanded.

52. I may, however, ask certain things of less importance and which are good in themselves, such as to visit the Stations in the churches, to practise such or such a devotion with the view to obtain a particular grace, and other similar permissions, but I ought then to place myself in the disposition to think that what the Superior does is best, whether he grants or refuses my request.

53. Further, in all which concerns poverty, I ought to consider nothing as my private property, but be, with regard to all the things which I use, like a statue which offers no resistance, and which feels no reluctance when stripped of the ornaments with which it was adorned.

54. In order for a person to be fit to be set over others and to govern them well, he must previously have taken all care to obey, and have learnt to excel in this virtue.

55. If it appears to you that the exact point, the real middle course of discretion, is difficult to grasp, I will tell you that you have a master to teach it to you: this master is obedience, whose counsels will guide you in a safe manner. If any one should be met with amongst you who desires obstinately to guide himself, let him hear what St. Bernard says to him: "All that is done without the consent and the will of the spiritual father, is but vainglory and will remain unrewarded." Let him also remember this passage of Scripture: "It is like the sin of witchcraft to rebel: and like the crime of idolatry to refuse to obey." Let obedience, then, be your master to direct you, and your guide to lead you in the right road between lukewarmness and immoderate fervour.

56. This is what I command you in virtue of holy obedience, and take care, if you please, that this point

is faithfully observed: if there should be in your houses any persons who refuse to obey not only you, but also any other Superiors or local Rectors, you will do one of two things: you will either turn them out of the Society, or send them here, to Rome, if you judge that with the help of such a change they may become true servants of our Lord Jesus Christ.

To retain amongst you men who are not true children of obedience, is not in any way suitable; and it cannot be thought that such religious will help souls to be saved, when there is so little piety in their own, nor that God will accept them as instruments for His service and glory.

We see by experience that not only men of ordinary talent, but even those of less, whatever may be their degree of inferiority, even to the lowest, are very often the instruments by which remarkable fruit is produced, fruit which is very supernatural, because they are thoroughly obedient, and by means of obedience they allow themselves to be moved and directed by the powerful hand of the Author of all good. We see, on the other hand, men of more than ordinary talent, labour without producing ordinary fruit, because they guide themselves by themselves, or by their self-love, or at least they will not allow themselves to be guided by God, our Master, through the means of obedience to their Superiors. This is the reason why the results produced are not in proportion with the all-powerful hand of God, our Master, Who does not accept these men as instruments, but in proportion with their own hand, which is but weakness.

57. If there be now in your body, or if there should be amongst those who will replace you in the College at Gandia, any person who has not the inward disposition and the firm will to remain under this law of

obedience, and to conform his behaviour to it, under whatever Rector it may be, let such a one embrace as soon as possible another kind of life, and abandon the Society, in which he must not be received who will not, or who cannot, embrace the rule of obedience which we have just inculcated.

58. Ignatius had not to deplore the defection of any of his first nine companions: all of them remained faithful to him to the end. At the moment of rendering up his great soul to his Creator, he had the consolation of being able to appropriate the words of his Master, Who a few hours before His death, said to God: "Those whom Thou gavest Me have I kept:" happier even in this than the Saviour, he had not the sorrow of being obliged to add: "And none of them is lost but the son of perdition." Yet it was not by making a compact with the spirit of independence, which might revive in them, that he retained them near him; from each of these men, whose merit he knew so well, and whom he loved so tenderly, he required the strictest subordination, and he never with them, any more than with the others, compounded in the matter of obedience. Thus, having received certain information that the excessive gentleness of Father Simon Rodriguez was endangering religious discipline in Portugal, he removed him from the office of Provincial. Further, notwithstanding the opposition of the King and of the Court which wished to keep him, notwithstanding the wishes openly expressed by a considerable number of the Fathers of the Province, notwithstanding the secret inclination of Rodriguez himself, who thought that the Servant of God was incorrectly informed, and that, if further enlightened, he would not give him such an order, he recalled him at once to Rome. Even foreseeing the extreme case

that Rodriguez might be deluded enough to hesitate to obey, he enjoined the Provincial if such were to happen, to turn him out of the Society, and for this purpose he sent, ready drawn up, a patent of dismissal, which is still preserved. Things did not go so far as this, and Rodriguez, a worthy son of a father who had strongly inculcated the love of obedience, hastened to submit, and set his brethren an admirable example of docility to the order of his Superior.

59. "*I will* and *I won't* don't live here." This is the origin of this proverb in the Society. A woman of bad reputation who lived near, was in the habit of putting every day all the filth and sweepings from her house before the door of our church. Ignatius being informed of it, ordered the sacristan, a young Brother recently admitted to the Novitiate, to go to this woman and to ask her to carry all this rubbish elsewhere. The Brother, however, who was of angelic modesty, felt great repugnance to execute the commission personally; he therefore considered that he obeyed sufficiently by asking another person to do what had been commanded. Ignatius did not think so, and whilst approving of the motive of this repugnance, he severely punished the Brother for not having obeyed the letter. He told him to appear in the refectory for six months with a bell hung from his neck, repeating each day in a loud voice: "*I will* and *I won't* don't live here."

60. Although we are accustomed to experience great consolation in accomplishing what we know concerns God's glory, it is nevertheless very desirable that we should experience still greater joy when the thing is imposed by obedience, because we are then certain that it tends directly to the honour and service of God.

61. Father Lainez said one day in the presence of Ignatius, that, since Palestine, where they formerly hoped to labour together for the salvation of souls, was closed to their zeal, he earnestly wished that it might fall to his lot to set out for the Indies, in order to employ himself there in the conversion of the heathen. Ignatius replied immediately: "As for me, I have neither that nor any other wish on the subject, and if I were to see that I had, I should get rid of it." Lainez seeming surprised at this answer, the Saint added: "What! Are we not now bound by the vow which we have made to the Sovereign Pontiff to go wherever he shall be pleased to require our ministry? We ought, therefore, to keep ourselves ever prepared to proceed indifferently to any place whatever which the Vicar of Jesus Christ shall designate. In what concerns myself, and as far as it depends on me, I desire the East no more than the West, and if, like you, I were to feel an inclination for a certain country, I would strive to change such an inclination for a contrary one, until I had regained perfect equilibrium, so as not to lean either to the right or to the left."

62. Obedience to the Superior whom God gives us, be he what he may, is the sure and only means of regaining peace of soul. Ignatius understood this by instinct from the early days of his conversion, when the streams of ineffable delights which Heaven had at first poured upon him were succeeded by the dreadful tempest of scruples which was let loose in the depths of his heart. In his greatest sufferings he called most earnestly for the blessing of a direction which he might obey; he was heard to cry out loudly: "Unhappy man that I am, who shall deliver me from the body of this death? Lord, I suffer violence, answer for me! Help me, Lord! Come to my aid, Lord! Hold out Thy

hand to me from Heaven, O my God, my mercy, my refuge, my deliverer, my protector. Thou alone art my hope, for in vain do I seek for rest and peace in men or in any other creatures. Look upon me and act upon me, illumine Thy servant with the rays of Thy face; show me the way in which I ought to walk, since Thou art my God! Yes, if Thou givest me even a little dog to guide me, and to appease the trouble of my soul, I will not refuse to submit to it, and with Thy warrant I will accept it with all my heart as guide and master."

63. Obedience is, in the opinion of Ignatius, the surest touchstone for discerning the action of God in souls from that of nature or of the devil. A Father of the Order of St. Dominic, a grave person, and a great friend of the Saint, came one day to see him, and told him in the course of conversation, that in a monastery of which he had the direction, there was a nun much given to prayer, and favoured, it was commonly thought, with extraordinary graces. The marks of the stigmata were often seen in her hands and feet, her side opened, and blood flowed from her head as if she were crowned with thorns. She often fell into ecstasy and lost all feeling. In vain did they burn her, or prick her with pointed iron; they did not succeed in bringing her to herself; obedience alone possessed the power to withdraw her from her raptures, and at the first word from her Superior, she recovered her senses. The Father owned to Ignatius that he dare not decide as to the cause, whether diabolical or Divine, of so strange a condition, and begged him to tell him what he thought about it. The Saint answered him: "Father, of all that you have just told me, what appears to me the least suspicious is the promptitude with which this nun obeys."

64. Those who in executing the orders of their Superiors obey, against their inclination and with secret repugnance, should be ranked amongst the basest slaves, or rather, amongst the animals.

65. Those whose will only submits, but whose judgment disapproves of the order which they carry out, have as yet only one foot in religion; they generally fall into great perplexities, their troubled conscience is uneasy, and reproaches them severely; the spirit of their vocation becomes greatly weakened, and, if they do not take care, they lose it completely.

66. Pope Marcellus II., one of the most open protectors which Ignatius and the rising Society had met with, was no sooner installed in the chair of St. Peter than he fell ill. Father James de Guzman came at once to the holy Founder, and entreated him, with great emotion, to authorize him to go round the Stations in Rome to solicit Heaven for the cure of the Sovereign Pontiff. Ignatius certainly shared the feeling which urged the Father to take this step, nevertheless he did not see fit to grant him what he desired. Instead of retiring, the Father persisted, in order to induce the Servant of God to reconsider his refusal, upon which the latter sent him away, imposing on him a severe penance, to teach him that though praiseworthy in its cause, his zeal was no longer such on account of the obstinate determination which he displayed to satisfy it.

67. Before allowing refugees from the world who asked to be admitted amongst his children to enter the house, Ignatius said to them: "Religion will not be to you a place of peaceful repose if you do not cross the threshold with both feet at once, that is, with the will and the judgment ready to obey the slightest sign from any Superior which it shall please God to set over you."

68. Ignatius had appointed James Lainez Provincial in Italy. This Father was particularly dear to him, and he did not hesitate to say of him: "There is no one in the world who has so much right to the gratitude of all the members of the Society as Lainez." Just at that time the holy Founder summoned the choicest of his subjects from all sides to Rome, and the new Provincial, considering that there were serious inconveniences in depriving so many Colleges of them in order to enrich one Professed House, made known to Ignatius his respectful complaints with regard to it. The Servant of God answered him: "That he was sorry to see him differ from him, but that the general good aimed at by the measure of which he complained should be preferred to any particular good."

Lainez, not having obtained the result which he expected from his letter, wrote a second, to the same purpose. This time Ignatius did not reply himself, but made F. Polanco send him the following lines, which are a masterpiece of power and gentleness: "Father, it is not Polanco, the humble son of your reverence, full of respect and affection for you who writes, but the organ and the pen of our Father himself, who has commanded me to say to you what is contained in this letter. He wished me to write to you several days ago, but knowing that your fever had returned, he told me to wait until you had recovered.

"Our Father has been much saddened by you, and he is the more so because the failings which grieve him proceed from persons who are peculiarly dear to him, and the sorrow which he experiences is caused by those from whom he least expected it. For this reason he has ordered me to direct your intention to certain matters about which he requires you to enter into yourself that you may learn to forbear and to correct yourself concerning them, which will be easily done,

considering the excellent will which God has given you."

Polanco mentions the first grievance and adds: "This is not a slight fault, though there is no reason to doubt the uprightness of intention with which you acted. I wished to state to you the reasons for what I bring forward, but our Father does not consider it well to lay them before you, because he thinks that it ought to suffice for you to know the obligation which you are under of submitting your judgment to his in things which concern his office."

The secretary touches upon a second article, and then follow these weighty words: "Is it right that he whom the others ought to take for their pattern, should show that he does not approve of what has been approved of by his Superior? Decide it for yourself. . . . Even if it may be well under certain circumstances, to inform the Superior of what is taking place, it is never good to place oneself at variance with him."

Polanco then notices a third subject of complaint, and ends thus: "It is not fitting for any one to write to his Superior with such a tone of authority. Our Father blames you also for that, and he wishes me to admonish you to consider the charge which he has entrusted to you, and if you acquit yourself of it properly you have already done much. But, do not again think it to be your business to send him advice concerning his office. He does not wish you to offer it, unless he should first ask you to do so, much less now than in the past, for, since you have been in office, you have not inspired him with a high idea of your capacity as administrator."

The letter ends thus: "Reflect before God on all these points; for this purpose during three days take some time to pray. You will then write to say whether, in all this, you are conscious of having committed any fault or error; indicate also the penance which it seems

to you that you have deserved. Nevertheless, do not impose any upon yourself until you have received our Father's answer." Lainez profited by this lesson as thoroughly as might be expected from such a man, a great saint as well as a genius of the highest order.

69. After he was raised to the office of General, Ignatius had seldom an opportunity of practising obedience, yet whenever such an opportunity occurred, he took care not to let it pass without profiting by it. When he went into the kitchen to help the cook, he obeyed him in what concerned his employment, as the most fervent novice might have done.

During his illnesses he was likewise thoroughly submissive to the infirmarians and doctors, abandoning himself to them like a child, for the care of his body. An inexperienced doctor who had completely mistaken the nature of his constitution, was bringing him rapidly to the grave by the remedies which he used. The Saint was well aware of it, yet he submitted to all that was prescribed without making any observation. Fortunately the Fathers, alarmed at the progress of the disease, called in another doctor, who, by a treatment diametrically opposed to that hitherto used, restored the Servant of God to health in a few days.

70. On another occasion, Ignatius having followed the Lenten fast with more courage than strength, up to the Wednesday in Holy Week, became so ill that they fetched a doctor with all haste to give him the attention which his state required. The doctor, perceiving at once the cause of the mischief, ordered Ignatius to take, that same day, a little chicken, and went away fearing that the invalid would not consent to do what had been prescribed. He returned the next day and asked anxiously if his order had been obeyed. When

answered in the affirmative, he could not help saying: "I tell you candidly, I am now visiting many persons who, during the whole of this season of penance, have not respected the laws of the Church, which has not prevented them from falling ill at this time, and I have at present, on account of the holy season in which we are, all the difficulty in the world in persuading them to take flesh-meat, though it is necessary for them. You, on the other hand, Father, who have fasted and abstained during the whole of Lent, do not make the least difficulty about consenting to eat meat, when it only wants a few days to the end of this holy season! Indeed, I cannot admire you enough." "What," answered Ignatius, quietly, "could I have done otherwise? Was I to disobey?"

71. "Prudence is the business of him who commands. It does not concern him who has only to obey." Towards the end of his career, Ignatius, who was then advanced in age and weakened by previous illnesses, used to say from time to time: "At a sign from the Vicar of Jesus Christ, I would set out for Spain, stick in hand, infirm as I am, and when I got to Ostia, I would embark in the first vessel at hand, even were it disabled, and without mast, sails, or rudder. In acting thus, I should not only have to do no violence to myself, but I should obey tranquilly and joyfully." One of those sages who weigh things Divine and human in the same scales, hearing him once speak thus, said to him, not without a touch of irony: "Oh, Father Ignatius! Where would your prudence be then?" "Prudence," replied the Servant of God, "is necessary for him to whom it appertains to command; he who has to obey has no need of it, or, if it is permitted him to be prudent in anything, let it be in renouncing a prudence which would prevent him from continuing to obey."

72. The Servant of God was once asked in what the dignity and excellence of obedience consist. He answered: "As there are two ways which lead men to beatitude, the common one which conducts them thither through the keeping of the simple precepts, and another which is only followed by those who embrace the practice of the counsels with their whole heart, which is proper to religious; likewise in religion, there are two kinds of obedience, one imperfect, and the other perfect, and it is in the latter that obedience shines with its full brilliancy. Imperfect obedience has eyes, but it uses them badly; perfect obedience, on the contrary, is wisely blind; the former retains its manner of seeing with regard to the things which are commanded, the latter has no way of seeing of its own; the former inclines always to one side or the other, the latter maintains an exact equilibrium; the former obeys the orders received, but does so with repugnance, the latter submits the will and the judgment to the will and the judgment of its Superiors; it is the guide and mistress of all virtues, the daughter of humility, the nurse of charity, and justice is its faithful companion."

73. In the execution of the orders which one has received, it is not to wander from obedience, but on the contrary, to obey more perfectly, when one has regard, for one's guidance, to certain circumstances which arise unexpectedly, and which would modify the command of the Superior if he were present and was aware of them. Under such circumstances, which rarely occur, one ought to act according to what may reasonably be presumed to be the will of the Superior, while taking care not to listen to the interested suggestions of self-love. This is the teaching which our Father gave concerning the following incident: A wall was being built to shut in the house on the side

next to the public way, and, by order of Ignatius, the novices were put to this work so as to furnish them with a precious opportunity of practising humility. Amongst them was a young man who belonged to one of the noblest families in Rome. The passers-by having distinguished him amongst the others, a considerable number of them stopped in front of him and watched him with admiration. The young man perceived that he in particular was being watched, but, attributing the attention of which he was the object to quite a different cause, he experienced such confusion that, being unable to withdraw altogether, he remained as far from the street as possible, with his back turned in order to be no longer seen. Ignatius having come, and reading in the depths of the young man's heart the violent temptation which agitated him, sent for the Father who had charge of the works and said to him: "Do you not perceive that the young Brother who remains aloof is being tempted? Are you waiting until he has yielded? Are you not afraid of ruining him for so slight a cause?" And as the Father tried to excuse himself by pleading the order which he had received, "What!" replied Ignatius, "in giving you this order, have I taken from you the spirit of charity and discretion?" Then, turning towards the novice, whom he seemed not to have before perceived, he said to him in a fatherly manner, using the weakness of his body to cure that of his mind: "How is this, have you also been willing to undergo this fatigue? This is a task beyond your strength; go back into the house." He thus restored peace to that soul, which, as the novice afterwards admitted, was at that moment forming the project of abandoning its vocation.

74. Ignatius could not bear that, under any pretext, obedience should be deferred, and he required humility

even to give way to obedience. When any one, after having committed a fault, came to throw himself at his feet to implore his pardon and to receive a penance, if the guilty person continued to kneel after he had told him to rise, the Saint went away leaving him in that posture, in order to give him to understand that *humility is without merit when it is contrary to obedience.* One day, having made a sign to a Brother Coadjutor to be seated during a visit paid him by a gentleman of rank, and the Brother having, out of respect, remained standing, Ignatius ordered him to place upon his head the stool upon which he would not sit, and to remain thus during the whole interview.

75. Ignatius meant obedience to be joyful, prompt, and exact, and he neglected no means of perfecting his children in the practice of this virtue. He required them to pass without opposition from one employment to another, to be always ready to exchange the kitchen or the door for a class of grammar or a chair of theology, to live always in the same place or to leave their own country suddenly to go to distant ones. He could not suffer them to defer the execution of what was commanded for an instant. He wished that, at the sound of the bell, each should stop his work, or leave unfinished the letter which he had begun. With the object of training his children to obey without delay, he used sometimes to give them orders which they did not at all expect, and he punished the least backwardness in the carrying out of what he had prescribed. He once sent purposely for certain Fathers who were engaged in hearing confessions. One of them went on doing so, sending word that he would come as soon as he had finished. The Saint sent for him a second time, and, when he appeared, received him with severity, asking him, "If this was the way that one ought to obey, and

if it was necessary to say the same thing to him twice?" On the other hand, a priest was once preparing to leave the sacristy for the altar to offer the Holy Sacrifice. Ignatius saw him, and sent him a message just at that moment to take off his priestly vestments, to take his cloak, and to be ready to proceed to the place which he should tell him. The Father obeyed without stopping to think. He put off his vestments, put on his cloak, and came to his Superior. The latter asked him if the order which he had received had not vexed him; the former replied that it had not done so. The Saint then said to him: "I did not need you. I only wished to satisfy myself as to your obedience. Understand well, that by thus giving up celebrating the Holy Mysteries, as you intended doing, you have merited more than if you had actually celebrated them, for notwithstanding all that the Mass is in the sight of God, yet Scripture tells us that obedience is better than sacrifice."

76. As we place obedience above all the other virtues, nothing deserves to be more severely blamed than the behaviour of those who examine the orders and intentions of their Superiors before obeying. This is not mere backwardness in obedience, but insufferable arrogance.

77. A soul which advances rashly, without answering to the reins of him who guides it, is a great subject of joy to the devil; for it causes him to conceive the hope that the fall of such a soul will be the greater and more serious, because it has striven to rise so high.

78. Ignatius took care that the most trifling permissions should be asked for humbly and respectfully, not as a right and in a free and easy manner. He not only required his children to be heartily disposed to abide by the decision of the Superior, when they had made their request, but he also desired that even in

their way of asking they should show this disposition to submit. He would not allow them to enter upon undertakings for which they came to solicit his consent before that consent had been given; and if he observed that any one had reckoned beforehand upon an authorization which he had not yet obtained, he sent him away, admonishing him to return to make his request in a manner which indicated a more thorough dependence. A Father having presented himself before him, with his cloak over his shoulders, and his hat under his arm, to ask leave to go out to take the air, he desired him to return to his room, to put down his cloak and hat, and then come back, after which he hastened to grant his request.

79. "May God preserve me from spending a single night under the same roof with any one who is obstinately disobedient." The following is a practical commentary upon this saying which Ignatius often repeated. The Servant of God had placed at the head of the Professed House as Minister, Father Francis Marino, a man of great learning, who had, when in the world, managed many important affairs. This Father was unfortunately so strongly attached to his own way of judging that, when he had once taken an idea into his head, all the reasonings and supplications in the world, and authority even, could scarcely induce him to give it up. Ignatius was of opinion that one who was so little able to bend to obedience was not fit to direct others. He therefore removed him from his office, and, to endeavour to soften his inflexibility, placed him again in the crucible of the Spiritual Exercises. Marino went through them, and seemed to have profited by them, but their real spirit had penetrated no deeper into his soul than salutary rain does into the marble upon which it falls; the water floods the

surface, it is true, but the interior does not receive one drop, and remains dry. Father Nadal saw this at once, and remarked concerning it: "I am very much afraid that Marino will injure the reputation of the Exercises," meaning that they had not effected, in this case, the solid amendment and radical transformation which had been hitherto noticed with admiration in all those who had followed them. Nevertheless, Marino controlled himself at first, and appearing more tractable, Ignatius restored him to his office. Alas! his indomitable nature soon regained the ascendant, and new acts of obstinacy followed. The Servant of God was informed late one evening of a fact of this kind which had occurred during the day. Without waiting until the morrow, Ignatius ordered that the incorrigible man, who was already in bed, should be awaked, and he sent him out of the house at once.

80. A Father having come out of his room and gone about the house dressed in a way little suited to his priestly character, Ignatius, who had seen him thus accoutred, meeting him towards the end of the day, addressed an observation to him which he received very cavalierly, even going so far as to reply that he knew quite as well and better than Father Ignatius did, what was suitable and what was not suitable. Although it was after dark, the Servant of God insisted upon his leaving the house instantly.

81. The following is another instance of the firmness with which Ignatius, who was so inclined to indulgence towards those who submitted with good grace, acted in the case of obstinate persons. A novice was violently tempted against his vocation, and the Saint, in order to aid him in overcoming the temptation, had tried several times, with much gentleness, to make him listen to reason. All his efforts having failed, he charged

several of the Fathers to go and converse with this unhappy man. They returned, and informed Ignatius that they had not obtained anything, and that the novice had announced to them that he was prepared to depart at an early hour two days later. "Certainly not," replied Ignatius, "he must leave this minute, he shall not remain a night with us."

IX.

ON PRUDENCE.

1. Innocence of life and holiness have great value by themselves and outweigh the rest beyond comparison; yet, if they are not united with prudence and with the knowledge how to deal with men, they are incomplete and wanting in power, and are not well fitted for the government of others. On the other hand, great prudence with less holiness often does more than superior holiness with a smaller amount of prudence. This is, however, said in general, and is what usually happens; for the favours which God grants to his saints cannot be subjected to any one uniform rule, and He can always bestow upon His friends and His elect extraordinary graces which do not fall under the common law.

2. Instances have been known of persons of a high degree of holiness, and less prudence, who have been more successful in conducting affairs of great importance than others more prudent but with less virtue. This was because such men, asking counsel from God in their undertakings, and putting all their trust in Him, God brought their works to a successful issue and blessed their efforts. Nevertheless, to judge by what

generally happens, it is correct to say that, for the guidance of others, holiness alone is incomplete and does not suffice; it should be accompanied by common sense and much tact. When he who holds the reins has only holiness to help him in governing, authority ends by slipping from his hands, and passes little by little into those of others who must make up for the want of wisdom which holiness cannot supply.

3. To see beforehand what one ought to do, and afterwards to examine what one has done, are two sure rules for acting rightly.

4. In what concerns God's service, those who desire to be too prudent rarely perform what is grand and heroic. He will never undertake anything remarkable who is alarmed at the slightest difficulties and who calculates scrupulously with anxious solicitude the various chances as to his undertaking. For this reason the Wise Man advises us to set limits to our prudence. It is not fitting that the virtue which ought to rule and moderate the others should be itself wanting in rule and moderation.

5. In order to form a sound judgment as to the choice to be made, we must not determine according to the glitter which things present at first sight, but ask ourselves to what they lead.

6. Let no one take in hand anything, especially things which will have some publicity, and which, for that reason, will be viewed and criticized by a large number of censors, without having previously secured the means of bringing them to a good end.

7. Let each have first the approbation of his own conscience, his actions will then easily attain the approbation of every one.

8. Before contracting an intimate friendship with any person, we ought to have studied him and know him thoroughly.

9. Do not be too communicative with every one, do not admit the first comer to your intimacy, but consult the Holy Spirit and ask Him to show you to whom He wishes you to give your confidence.

10. You should make no determination either in a transport of fervour, or when under deep depression, but wait for the return of calmness, and then act as sound reason and not impetuosity suggests.

11. When on the point of coming to a determination, it is well to examine whether the affection which causes us to lean to one course rather than another is really produced by love to God and is inspired by Him.

12. In order not to deceive ourselves when we have to make up our mind about things which concern us, let us consider the matter about which we have to deliberate not as our own, but as that of another person, who consults us with the view of obtaining an opinion which is free from personal interest and dictated simply by the love of truth and reason. Whatever resolution we arrive at, after having exhausted all the resources of human prudence, we should not make any positive decision until we have again examined the whole matter by the light given by God, praying to Him to enlighten us. It often happens that our shortsightedness and troubled vision do not perceive things which a humble prayer would disclose to us, or which the light of the eternal law manifests directly.

13. As, where we are concerned, it is better to obtain a single grain of good with safety than to gain a hundred with danger to salvation; so, when we can help our neighbour, ordinary fruit acquired peaceably

and with edification is much to be preferred to that which is much more considerable but which has been gathered at the price of offending another and producing trouble and agitation.

14. There are some men, whose zeal is more fiery than enlightened, who, for the sake of a small amount of good, cause ten times more harm: they engage in contests with ecclesiastical superiors at every turn, and spread discord around them, whence results greater harm than profit, and more scandal than edification. Persons of such a character build with one hand and pull down with the other: in order to place one stone in position they shake a hundred.

15. There are two kinds of workmen equally earnest in their labour. The first build without destroying. They are those who temper their zeal with prudence so as to be useful to every one and to injure no one. These skilful workers do not consider that whatever is possible should be attempted; on the contrary, they regard as possible and allowable what will serve for the profit of others. If they perceive the slightest signs of the danger of a scandal, or even of the appearance of one, which would have the effect of alienating from them the hearts of men, especially of those whose influence should be considered, they draw back and their humility is the gainer, because through the fault of others, they cannot realize the good which they hoped to accomplish.

The workmen of the second class build and destroy at the same time. They continually cut the thread which they are weaving, they possess zeal, but an inconsiderate zeal; they allow themselves to be much more carried away by their impetuosity than guided by sound reason; they have no regard for the grievous consequences which result from the good at which they

aim. In order to gain one soul they sometimes lose ten, and never give it a thought; if they meet with some opposition, they wish that, even if the world should be upset, their grievances should be fully redressed, and they thus change into hostility the goodwill which their Order had acquired and which it needs in order to promote the glory of God.

16. In order to be of use to our neighbour, we should study his disposition, and act like those who try to cross a river by a ford. If we find a likely spot, that is, if there is hope of producing some fruit, let us advance; but if the ford is disturbed, if we think that scandal will be taken at our words or proceedings, we should know how to be silent. In such a case we should refrain from acting, and wait for a favourable season.

17. In order to deal profitably with our neighbour skill is necessary; in approaching him we should adapt our language and demeanour to his character or to the occupations to which he is addicted, and not leave him until we have gained our object, namely, to do good to his soul, and to guide him into the way of salvation.

18. Act on this principle with those who have as yet no taste for any but worldly things; make no difficulty as to letting them have the beginning of the conversation, and reserve for yourself the end, so as to cover with a layer of gold the metal, whatever it may be, which has served for a subject of conversation.

19. In dealing with men who are completely absorbed in worldly cares, do not at once turn the conversation to what concerns salvation, as this would be to throw them a hook without the bait which would entice them to take it. Be better advised, speak to them about what is occupying them at the time that you address them, with merchants speak of trade, with

soldiers of war, with those who manage public business of public matters; then, rising naturally from these lower interests to nobler subjects, speak to them of another kind of merchandize, war, and business, that is, of the necessity of gaining a blessed eternity, of resisting and conquering their passions, of settling and pacifying the interior kingdom of their heart. Enter your neighbour's house by his door, but make him go out by yours.

20. When we desire to win souls, we must draw up our plan according to the opportunities of place, time, and persons. As the architect who builds a house ought to inform himself as to the purpose for which it is intended, and the particular requirements of each of those who are to inhabit it, that he may arrange the construction accordingly, in like manner we must accommodate our language and demeanour to the position and to the infirmity of those with whom we have to deal, in order to succeed in being of use to them without obliging them to break with their habits and as it were to leave their own abode.

21. The same disease ought not to be invariably treated in the same way; but, according to the constitution of the invalid, different remedies must be employed, and sometimes even opposite ones.

22. Reason establishes and maintains the barrier between us and the animals. It is not enough for it to restrain the fury of the passions, and to keep them from actions and words unworthy of a man; it belongs to it besides, to regulate the movements of zeal so as to preserve the soul from its natural impetuosity and keep it mistress to choose freely what is most proper. Accordingly, Ignatius was never influenced by the pious and holy thoughts which occurred to him unless he recognized them as in all things calculated to

procure God's glory and conformable to the kind of life which he had embraced for this end. However good the desires might be which he felt, he repressed them firmly directly he found that they were more suited to his private advantage than to the common good.

23. When it is impossible to carry on with success, many works for the interest of our neighbour simultaneously, the preference should be given to those which will benefit a greater number rather than to those which will only be of use to a few, to those the success of which is more certain rather than to those of which the issue is doubtful, to those which may be undertaken without danger rather than to such as do not offer the same security, to those whose fruit will be more durable rather than to such as will effect only a passing good. We ought to consider less the importance of the result than the well-founded hope of obtaining it.

24. When an opportunity occurred, Ignatius willingly assisted in commencing and developing works of piety and charity, and until they were firmly established he spared no pains in helping them. As soon, however, as they were well set up, and were provided with all that was required for carrying on their work regularly, he gradually retired. Drawing back into the shade, with as much humility as prudence, he left to others the glory of reaping the harvest which he had sown, and by so doing saved precious time which enabled him to undertake something else. He used to say that under such circumstances it was not suitable for his children to do more, and he did not wish them to accept the permanent direction of these kind of works, in which they incurred the risk of being absorbed without sufficient profit, and of satisfying with great difficulty the opposite requirements of the numerous persons concerned, with whom they would have to deal.

25. We ought not to give up what we have already undertaken and almost accomplished, with the hope of performing great things at a later time for God and our neighbour. A moderate amount of good, solidly done, which has the prospect of durability, far surpasses a much more considerable good, which we are not certain of attaining, and which may be lost at any time. Ignatius, acting upon this principle, firmly refused, in early days, notwithstanding the most earnest entreaties, the advantageous offers which he received one after the other from Spain for the establishment of new foundations. Not having yet in hand persons sufficiently trained to supply these new Colleges, without impoverishing those already in operation, he had reason to fear that the Fathers, if scattered about in many different places, and reduced to a small number in each house, would not be able to keep their Rule exactly. He was well aware that religious discipline being thus perforce relaxed among them, not only would the towns which had summoned them fail to obtain the advantages which they had expected from their presence, but also the Society would lose the good reputation which caused its members to be sought after.

26. One of the most ardent longings of Ignatius was assuredly to carry the Gospel to the heathen: hence his journey to Jerusalem shortly after his conversion, and the vow pronounced at Montmartre by him and his first companions. He was long denied any satisfaction in this respect, but when the Indies were in a most unexpected manner opened to his zeal, although he eagerly seized the opportunity of satisfying his desire, he listened also to the counsels of prudence, and took care that this new work, however dear and important it might be, should not compromise other

and still more important works which had been already begun. Whatever it must have cost him as a father, he did not hesitate to deprive himself generously, for the sake of the East, of the most illustrious of his sons, Francis Xavier. At the same time, considering the urgent needs of the West, and the scanty means at his disposal for satisfying them, he resisted, for the time, reiterated requests to do more. Vainly did the ambassador of the King of Portugal implore him to give him six at least of his children to work in those lands, where so much was to be hoped for. Ignatius was immoveable, and answered the ambassador: "If, out of the ten which we now are, six were to leave for the Indies, how many would be left for the rest of the world?" Four years later, thanks to the labours of Xavier, the harvest was so abundant, that being unable to gather it, the apostle sent to ask Ignatius for a strong reinforcement of auxiliaries which had become necessary. His messenger at first received no answer, and Father Ribadeneira learning this, took upon himself to go to the Saint, and to beg him to accede to the request of Xavier. Ignatius thought for a moment, and then said in a tone which betrayed his sorrow at only being able to grant part of what was asked: "Alas! Peter, Europe is no less necessitous than Asia; if good and laborious workmen are required there to plant the Christian faith, we need them quite as much here, in the unhappy times in which we live, to preserve it."

27. "You tell me that you experienced great joy at my having put an end to the silence which I had hitherto maintained towards you. Nevertheless my conduct should not surprise you. When a grievous wound is to be healed, one remedy is applied at the beginning, another in the middle of the cure, and

a different one towards the end. In like manner, at the beginning of my course, a certain remedy was necessary for me; now that I have made some progress a different remedy is not injurious; at least, if I felt it to be so, I should not use it a second or third time." Ignatius not only treated the same things differently according to the diversity of individuals with whom he had to deal, but he also varied his proceedings; he, as it were, altered his batteries with regard to the same person, according to the different dispositions which he perceived in him at the time, under the particular circumstances in which he was placed.

28. To reserve ourselves for great occasions, and while waiting for them to refuse to profit by smaller ones, under pretext that the good which can be accomplished through them is too trifling, is to be wanting in wisdom as much as in zeal. Great occasions are rare, and may never present themselves, whilst opportunities for doing a modest but real good are met with at each step; and, by reason of their multiplicity, they soon end by producing important fruit when we take the trouble to seize them. Penetrated with this truth, Ignatius was on the watch for the smallest opportunities of labouring for the glory of God and the salvation of souls. When he returned to Spain, he announced his intention of teaching Christian doctrine to the people. In order to deter him from carrying out his resolution, his brother represented to him that his trouble would be superfluous, because no one would come to his catechisms. Not discouraged by the prospect, the Saint at once replied: "If I have only one auditor, one poor little child, that is enough for me, and I shall not consider my time wasted."

29. At the Council, you ought to be slow rather than prompt in beginning to speak, thoughtful and charitable

in your opinion about what is done or ought to be done, attentive and calm in listening, endeavouring to enter into the spirit, the intention, and the wishes of those who are speaking, that you may know whether it is better to speak or to be silent. In the discussions which will arise, you must bring forward the reasons on both sides, so as not to seem to cling to your own opinion. As far as you can, you should always act in such a way that no one will withdraw after your speech, feeling less disposed to peace than he was at the beginning. If the subjects in debate are of such a nature that you are obliged to speak, express your opinion with modesty and serenity. Always end with these words: "In the absence of better advice," or some other equivalent. Finally, be fully persuaded of this, that, to treat properly of important questions of Divine and human knowledge, it is well to discuss them quietly and calmly, not in haste, and, as it were, in passing. You should not therefore regulate the order and time of the discussion according to your leisure and convenience, but accommodate yourself to the hour of him who wishes to confer with you, that he may proceed more easily whither God desires to lead him.

30. As when we treat with a large number of persons for spiritual good and the salvation of souls, we greatly advance God's glory, if He is propitious; so, if we are not on our guard, and if God does not aid us, we lose much and injure those with whom we deal. As, by virtue of the kind of life to which we are vowed, we are not allowed to refrain from these relations, the fruit which, under God, will result from them will be more prompt and more certain in proportion as we are better prepared and equipped beforehand.

X.

ON JUSTICE.

1. He who wishes to treat with men and to live in peace amongst them should consider it a point of extreme importance to be just towards all and to injure no one.

2. Ignatius profited by the short stay which he made in Spain, after leaving Paris, to repair an injury which he had formerly caused one of his countrymen. The first time that he spoke to his fellow-citizens in public, he told them that one of his principal motives for returning to his native country, after having forsaken it so long with the intention of never re-appearing there, was to satisfy his conscience, which reproached him bitterly with the bad example he had set them in the wildness of his youth, which it was his duty to repair.

"Since my departure," he added, "I have unceasingly asked God with tears to forgive me for this. Forgive me also, in the name of the mercy which is granted even to grievous sinners, do not refuse to unite your prayers with mine to help me to blot out the evil which I committed. If there be any amongst you whom I have scandalized in the past, I implore them to imitate henceforth my repentance."

"Moreover, a rigorous debt of justice compelled me to return here in order to restore to one of you his honour

and part of his possessions which I caused him to lose." At these words he named a person who was present and whom he had recognized in the crowd, and pointing him out, continued thus: "That innocent man was imprisoned and convicted for damage done in a garden, not by him, who was falsely accused of it, but by me and some young and giddy companions, who had entered the garden and secretly stolen the fruit. Know now, all of you, his innocence and my guilt. In compensation for the wrong which I have occasioned him, I declare before you all, that you may be witnesses to the fact, that I cede to him the ownership of two farms which still belong to me, by way of lawful compensation, and even, if needful, by a gift pure and simple."

3. "It is better to gain your object by prayer, or even by purchase, rather than to engage in a lawsuit." A man who was bitterly opposed to the Saint, without being able to allege any reason for his evil disposition, had no sooner learnt that Ignatius had bought a house adjoining his own, than he used every means to render it impossible for the Servant of God to dwell in his new abode. He began by taking possession of a portion of the courtyard belonging to Ignatius, which he enclosed in his own property; then he filled this courtyard with peacocks and other birds whose harsh cries resounded day and night; finally, he managed to make such an uproar in his house that the opposite rooms became uninhabitable. Moreover, the refectory of the community was very dark, and light only came to it from the court. Notwithstanding the request which had been made to him, this man would never allow a window to be opened in an intermediate wall, whatever right there might be to demand it; so that for more than eight years while this annoyance

asted, the lamps had often to be lighted in this room at noon. The Saint bore all this patiently until he was able to obtain possession of his neighbour's house, which the latter agreed to part with for an exorbitant price fixed by himself. He then departed, but left the property in such a dilapidated state that it was more like a ruined hovel which had been pillaged by soldiers, than a habitable dwelling. He had carried away the windows, doors, iron-work, and all the carvings which he had been able to detach. Ignatius, however, made no appeal to the tribunals, and would not allow any prosecution; he made no complaint, manifested neither resentment nor vexation, but took possession of the four walls that were left, as peacefully as he would have done of a house given up with a good grace and furnished with all that could be desired.

4. "It is not only generous and most worthy of a true Christian not to engage in a lawsuit, but it is also advantageous, God being accustomed to reward largely those whom charity has induced to give up their own interests." Far from injuring any one in any way, Ignatius, to maintain charity with his neighbour, often yielded his own rights, and whenever conscience would allow him, he endured injustice without opposing any claim, so great was his horror of all kinds of litigation. A rich inhabitant of Saragossa, John Gonzalez, having lost his wife, devoted his house to be an establishment for Christian Virgins who were to educate his daughters. After several years' trial, this establishment not fulfilling the end which he had intended, the founder instituted the necessary proceeding at Rome for authorizing a transfer; and, in place of the nuns, he installed a College of the Society. All went well during the life of Gonzalez, but at his death there was discord among his children concerning the foundation made by their

father. One of his daughters wished to give back the house to the nuns; the sons, on the other hand, taking their stand upon the last wishes of Gonzalez, required the continuance of the Fathers. The quarrel became bitter, but when Ignatius heard of it, being always opposed to disputes, he ordered his children to sacrifice their rights and to withdraw.

5. The Society had no sooner begun to open public schools in Rome, than certain masters who taught in other schools, seeing the number of their scholars diminish, conceived much displeasure thereat, and in their exasperation they came and reviled our Fathers in a shameful way. They were only answered by a modest silence, and withdrew in confusion. It was to be feared that this scene would be repeated elsewhere under the same circumstances. To put an end to all altercation, Ignatius wrote everywhere to desire that these attacks should always be answered with humility. He said: "If we are accused of ignorance," which was generally the principal complaint brought forward, "we should answer: We do indeed know little, and we are well aware of it, but we willingly teach the little which we know to those who are ignorant of it."

6. Whatever wrong was done to Ignatius, or whatever injustice was committed towards him, when it only concerned himself, and the honour of God and his neighbour's welfare were not affected, he did not complain, but left the field open for the malignity of his adversaries. He did this both at Alcalà and Salamanca. In these two places he was, on a mere suspicion, arrested, thrown into prison and chained. He remained captive as long as the magistrates chose to retain him, he made no effort to be restored to liberty or to mitigate his detention, refusing the good offices of those who offered to intercede with the judges

in his favour, and saying: "He, for the love of Whom I am imprisoned here, can deliver me when He sees fit." Far from pitying himself, he was full of joy, esteeming himself only too fortunate to drink some drops of the chalice of his beloved Master.

7. To induce Ignatius to consent to defend himself against the injurious suspicions, calumniatory accusations, and unjust treatment to which he was so often exposed, it was necessary for our Lord's interests to be at stake. When he was going through the course at the College of Saint Barbara in Paris, he had succeeded in winning over several of the young men who were studying with him to the practice of a seriously Christian life. Enraged at these good results which were a promise of others, the devil wished them to be expiated by their author, and at the same time to render him unable to continue to injure his empire. He therefore set to work to ruin him in the eyes of his fellow-students, by dishonouring him in such a manner that none of them would henceforth maintain relations with him, and thus all his efforts to lead them to what was good would be unavailing for the future. For this purpose, he skilfully fanned the selfish jealousy of a master named Pegna, making him imagine that the prosperity of the College would be ruined and that the decay of study was inevitable, unless the evil was promptly remedied by preventing the Servant of God from distracting from their work, as he was then doing through the excess of a pious but indiscreet zeal, the young people who were formerly so eager to learn. Pegna, though not an ill-disposed man, did not perceive the snare. He went to the principal, Dr. Govea, told him his imaginary grievances, and required the guilty person to be punished in an exemplary manner which would restore order. Deceived in his turn, Govea

shared the feelings of the master, and they agreed that on the morrow Ignatius should be beaten in presence of the whole College. The thing was to be kept secret until the execution: nevertheless it transpired, and a friend of the Saint heard of it. He at once came to Ignatius, told him of the plot laid against him, and urged him to absent himself, representing to him that it would be quite easy to do so by not going out the following day. Ignatius thanked his friend, but declined to profit by his advice, not wishing to lose the opportunity of being persecuted for his Master's sake.

The next day he was going to Saint Barbara as usual, relishing beforehand the odious treatment which he was about to undergo. But suddenly, by the way, our Lord disclosed to him the devil's artifice, making him at the same time understand that, when the two are opposed to each other, zeal for souls should be preferred to the love of the Cross, and that on the present occasion his honour was needed and that he was obliged to shelter it.

His mind occupied with these thoughts, the Servant of God entered the College, when the doors were immediately closed after him. Masters and students, summoned by the sound of the bell, assembled in the great hall and waited for what would happen. In performance of the order received, the Corrector went to Ignatius and told him to follow him. Ignatius promised to do so, but asked to speak first to the Principal, who was still in his own room. He was conducted to Govea, and when in his presence, he said to him: "If I had had more regard for my reputation and for my ease than for the interests of God and of my brethren, I should have taken care not to set foot in the College to-day. I was aware, before coming here, of the shame and the punishment intended for me. But, considering that nothing can be more merit-

orious to me, nor more glorious, than to endure opprobrium and blows for my Saviour's sake, Who first suffered so much for me, I did not stay away, but came of my own accord without any constraint to meet the cruel and ignominious treatment which you are preparing to inflict upon me. It does not alarm me. The prisons at Alcalà and Salamanca prepared me long ago for the most savage affronts.

"Nevertheless, I ought not to look at it exclusively from the point of view of my own desires. I ought to consider also my neighbour's profit and his everlasting salvation. For some time back, thanks to Heaven, I have succeeded in withdrawing from the depths of vice a large number of young persons, but I have with difficulty managed to save them from the contagion of bad company. When it becomes known everywhere that I have been publicly treated with such indignity, I apprehend that the dread of sharing the infamy with which I shall have been loaded, will alienate for ever those who have hitherto listened to me. The human mind is so inconstant, that I fear that I shall see them make shipwreck again upon the rocks whither the passions of youth and the current of evil habits will lead them.

"Moreover, to tell the plain truth, I feel deep compassion for you and Master Pegna. You have both bound yourselves by oath to profess the Christian faith and piety, you are under the obligation to set every one an example of justice and virtue, yet notwithstanding you act in so outrageous a manner towards a servant of Jesus Christ, precisely because he is labouring for the interests of Jesus Christ. You apply a law which is only aimed against debauchees and persons of scandalous life, against those who despise and trample upon the regulations, and against those who disturb the order and peace of the College, to the

case of a man who is labouring to re-establish purity of manners amongst the youth here, who is striving to render them respectful and docile towards the masters, and to cause concord and charity to reign amongst all the members of the College.

"As for me, although I am always prepared to suffer all that the hatred of my enemies can invent, and even to allow them to shed my blood, yet when I think of all this, it appears to me so important, that I should consider myself to fail in what conscience demands from me, were I not to communicate it to you while nothing is definitively done, and there is yet time.

"As I have already stated to you, my most earnest longing is to be persecuted for Jesus Christ's sake. You have only to say the word, and I will immediately deliver myself up to your apparitor. It is now for you to decide whether your piety and your justice will permit you to utter such a sentence, in a cause like this, in Paris, within the precincts of the College of Saint Barbara."

These words opened the eyes of the Principal. He was touched to the heart, and could at first only reply by tears. Then, taking the hand of Ignatius affectionately, he led him to the great hall. There, in the presence of the whole College, after having delivered a great eulogy concerning him, he humbly knelt and begged him to forgive the injustice which he had been guilty of towards him. From that time Govea and Pegna were firm friends of Ignatius, and many years after it was at the recommendation of the former Principal of Saint Barbara that John III., King of Portugal, solicited the Sovereign Pontiff to send some of the first companions of the Servant of God to India.

8. "Truth is of itself sufficient to obtain recognition, whilst falsehood is only supported by the darkness in

which it envelopes itself; in order to put it to shame and to cause it to vanish, truth has only to show itself." When Ignatius was obliged to defend himself, the method he used, as far as it depended upon himself, consisted in simply and peaceably revealing the truth. The whole of Rome had risen against him, all his friends had forsaken him, one alone, Antonio Garzonio, remaining faithful to him. As this man used to take his part on all occasions, Cardinal de Cupis, his friend and relation, reproached him with it, and advised him to avoid Ignatius, "not only," he said, "because the society of persons of bad reputation always brings dishonour to those who frequent it, but also on account of the danger to salvation which is caused by associating with obstinate and irreligious men." "I assure you," answered Garzonio, "that if you know him as I know him, instead of urging me not to see him, you would seek him yourself." "You have to deal," replied the Cardinal, in a tone of compassion, "with a clever impostor who possesses, in addition to his other vices, the art of seducing those who approach him, and he is, not without reason, accused of sorcery."

Garzonio related to Ignatius the same day the conversation which he had held with his relative. Ignatius remained undisturbed, and praised the prudence of the Cardinal, who, having an unfavourable opinion of the manners and doctrine of a man, did not wish any one to hold intercourse with him. He merely said that if he had the opportunity of conversing with this Prince of the Church, he firmly hoped to be able to undeceive him. Garzonio therefore obtained an audience for him, promising the Cardinal that if, after having heard the Servant of God, he persisted in condemning him, he would also hold him guilty and at once break with him. Prophesying truly though without

knowing it, the Cardinal replied: "Let him come then, and I will treat him as he deserves."

Ignatius appeared before the Cardinal with the modest assurance which innocence alone gives. It is not known precisely what passed, but the conversation lasted nearly two hours, and the Cardinal, completely undeceived, threw himself at the feet of Ignatius, to ask his pardon; on leaving, he accompanied him to the door with great signs of favour and esteem, and from that day until the end of his life, he sent him a large alms every week.

9. Ignatius did not decide to repel in a direct manner the unjust attacks aimed at himself and his children unless all other effectual means failed him; he thought that in certain cases the best refutation of calumny is to seem untroubled at it, though prepared to act openly, if it should become necessary. The Faculty of Theology at Paris had passed a most severe censure upon the Society, founded upon false accusations. This document having arrived in Rome, the Fathers were unanimously of the opinion that a formal answer should be given, by a well drawn up defence. Ignatius thought differently, and ordered silence on the subject. He judged rightly, that the censure bore too evidently the marks of exaggeration to be very dangerous, and he feared that a direct reply, however moderate it might be, would only irritate minds instead of calming them.

He was satisfied, for the time, with saying smilingly these words of admirable wisdom: "Remember, I entreat you, Fathers, the words which Christ addressed to His Apostles on returning to His Father: 'Peace I leave with you, My peace I give unto you,' and imagine that our Lord addresses them to you to-day. We must therefore write nothing and do nothing at

which any one may take offence. On certain occasions, it is better to be silent than to speak, and we have no need to take up the pen in our own defence, when the truth defends itself. The authority of the Faculty at Paris is certainly great, and we ought to respect it highly, nevertheless let it not trouble us. Nothing prevails long against the truth; it may be impugned, but it cannot be overcome. If it should be necessary, but I hope that things will not go so far, we will employ another remedy to heal this wound. Meanwhile, do not let us embitter the rage of our adversaries, but mollify it by our patience. God is our Protector, let us commit our cause to Him and we shall triumph over this calumny."

As some of his children had yet some difficulty in submitting, the Saint addressed a public exhortation to the community, insisting strongly upon the two following points: "It is not allowable for true religious, even when seriously injured, to give way to irritation, nor to cherish desires for revenge, which they might vainly seek to conceal under the specious pretext that self-defence is necessary. Besides, in the present case, mere prudence forbids us to perpetuate the quarrel by answers, and to draw down upon us thus the enmity of the whole body, above all such a powerful body as that of the Doctors at Paris."

Nevertheless, Ignatius did not remain inactive. He wrote to all the Superiors of the Society desiring them to solicit authentic attestations from the ecclesiastical and secular authorities in the places where they resided, as to their life, doctrine, and Institute, and to send them to him that he might use them if necessary. This precaution was, however, needless; for, as the Saint had foreseen, the censure passed by the Doctors was soon forgotten. The Society, which did not up to that time possess a single College in France, saw

two opened in the following year, and these same Doctors declared that the children of Ignatius, whom they had previously wished to keep away, ought to be welcomed.

10. It often happened that insulting reports, mischievous sayings, and slanderous imputations which the malignity of envious persons did not fail to circulate concerning the Society, were repeated to Ignatius. Instead of being troubled and calling the authors of them to account, he endeavoured to extract good from their false inventions, so as to rouse himself and his children to do good, contenting himself by answering with perfect calmness: "God grant that when they speak evil of us it may never be true."

11. However, there was one accusation which Ignatius would not endure for an instant, and against which he always protested with all his might, until justice had been formally done to him by the authorities, and that was, the accusation of heresy. Although he turned all the calumnies to such good account, which were so frequently accumulated by his enemies in order to lower and disgrace him, he used every means to prevent the slightest shadow of suspicion being ever able to hover over the purity of his doctrine. This was because, in this matter, the interests of God were at stake, because God's glory is inseparable from His honour, and because for the fulfilment of his mission, a spotless reputation was indispensable. Whenever he knew himself to be accused on this delicate point, he could not rest until his innocence was completely manifested. Nothing stopped him, he did not wait to be cited before the ecclesiastical tribunals; he immediately appeared of his own accord at their bar, he brought the matter before them, demanded an inquiry,

begged that it might be carefully made, forced his accusers to appear, and summoned them to produce their proofs. If they retracted what they had said and an attempt was made to hush up the affair and leave it in that state, he would not hear of it, but brought an appeal; he was not contented with a kind of half-satisfaction, it must be complete; he required an authoritative declaration which would do justice to his perfect orthodoxy.

Ignatius had temporarily left Paris for Rouen to fulfil a work of charity. He had been there for some time when one day, in the street, a messenger gave him a letter from one of his friends informing him that his departure had been mischievously interpreted, and that in his absence he had been denounced to the Inquisition as a magician and suspected of heresy. Without losing a moment he went with the messenger to a notary, and, in the presence of two witnesses, he had a deed drawn up attesting that, immediately after he received the letter, he had set out on his return to the capital. He did so in reality, accompanied for some distance by the notary and the witnesses. As soon as he arrived, before returning to his abode, he went straight to the Inquisitor, presented him with the certificate with which he had taken care to furnish himself, and declared that he placed himself at his disposal to be examined in due form. The Inquisitor was at that time the celebrated Dominican, Matthew Ori, and he answered, that he had indeed been accused, and that he had been obliged to institute the inquiries concerning him which his office demanded, but that these had elicited nothing to his disadvantage. He added that his prompt return and anxiety to present himself, when he had not even been summoned, completely put an end to all suspicion, and that he had nothing to fear.

12. Ignatius was preparing to leave Paris to go to Spain, and thence to Italy, when at the moment of his departure, the necessity of silencing a grievous calumny retained him in France for some days longer.

He had been denounced a second time to the Inquisition. The Inquisitor to whom the accusers had applied, was Matthew Ori, who knew Ignatius. He had already had the opportunity of doing him full justice under similar circumstances, and since that time the Saint had often brought to him heretics who had been freed from their errors by his zeal, that he might reconcile them with the Church. Nevertheless, that he might not seem to fail in the duties of his office, Matthew Ori secretly instituted a new inquiry which, like the former, resulted in bringing the innocence of the accused to light. He therefore abandoned the process without even taking the trouble to interrogate the Servant of God.

This had happened without the knowledge of Ignatius, but he was soon informed of it, and was of opinion that the matter could not be allowed to rest there. Fearing that his departure might be mistaken for flight, if he were to leave Paris before his innocence was completely proved, he went to the Inquisitor, and begged him, not only to investigate the matter thoroughly, but also to pronounce a formal judgment after a complete examination. The Inquisitor received the Saint kindly, and replied that he had not discovered any irregularity in his behaviour, that the complaints made against him were groundless, and that it would be waste of time to take any further notice of them.

Ignatius thanked the Inquisitor, but pointed out to him respectfully that, desiring to bequeath a spotless reputation to his children, private testimony was not sufficient, which, however favourable it might be, was not of a nature to silence his detractors, and he begged

him to add to it a juridical sentence setting forth the motives which determined him to let the accusation drop which had been brought against him. "As long as I was alone," he said, "I despised the calumnies of my enemies; far from causing me fear, they were my delight, but now I am no longer at liberty to act thus. I have companions, destined like myself to labour for the salvation of souls, their honour and mine are no longer our own, but belong to God, to Whose service we are bound. We have no right to allow ourselves to be unjustly deprived of it. Since you have acknowledged my innocence, declare it authoritatively, and give me a formal and official document which I can produce if necessary."

The Inquisitor could not refuse to agree to what Ignatius demanded, but, however well-disposed he was towards him, attaching no doubt the same importance as the Saint did to what he solicited so earnestly, he was in no hurry to grant it. Ignatius was not discouraged, he made request after request, returning to the charge a second and third time. Failing to obtain anything, in spite of all his efforts, he took an extreme course. Accompanied by a notary, and by several doctors who served as witnesses, he appeared before the Inquisitor, and demanded energetically a sentence pronouncing him innocent, which was given to him forthwith, and of which he caused authentic copies to be made by the notary, to carry away with him.

13. Ignatius was at Venice, which had been fixed as the meeting-place with his companions, and whence they were all to embark together for Jerusalem. The devil did not leave him in peace there any more than elsewhere. False rumours were spread against him, and soon obtained credit. It was affirmed that he had been condemned in Spain and in France as a heretic,

and that he had been obliged to flee, in order to escape from capital punishment. They went so far as to say that he had a familiar devil in his service to warn him of everything, and that, when he was discovered in one place, he fled to another, before he could be seized by justice. Faithful to the line of conduct which he had marked out for himself in similar cases, Ignatius, as soon as he heard what was said of him, went to the Nuncio, Jerome Veralli, without waiting to be sent for, and begged that Prelate to have a trial held in which he must appear either as accuser or as accused. The Nuncio consented to do so, and the result of the inquiry was a juridical sentence exonerating the Servant of God from all reproach, and declaring his accusers guilty of falsehood and calumny.

14. On the testimony of Ignatius himself, the following is the roughest and most dangerous attack which he had to encounter, and with him, for the first time, his Society. The Society did not then, properly speaking, exist, but having been conceived long since in the mind and heart of its Founder, it only awaited a favourable moment to make its appearance in the world, and to ask for a place in the Church amongst the religious Institutes. For this purpose, the Servant of God had summoned to Rome his first disciples, to concert with them. After having employed themselves all day earnestly and with much fruit for the good of souls, they used to meet every evening and remain until a late hour conferring together as to their undertaking, and deciding upon the final arrangements. All was proceeding well, and, notwithstanding immense obstacles, inevitable in such a case, success could be hoped for. However, Hell could not behold without anger the approaching foundation of a new Order destined to wage a ceaseless warfare against it, and it

resolved to prevent, at whatever cost, its establishment, and even to render its commencement impossible. With the help of its agents, it stirred up a frightful tempest against Ignatius and his children, and it will be seen how the Saint showed more strikingly on this than on any other occasion of his life, with what prudence, energy, and charity, we ought to defend ourselves, when it is indispensable to do so, for God's honour and for the good of our neighbour. For this reason, we will relate the matter fully with all details.

Profiting by the absence of the Pope and the Cardinals, who had gone to Nice, to arrange the disputes which had arisen between the two most powerful monarchs of Christendom, Francis I. and Charles V., an Augustinian monk endeavoured secretly to introduce Protestantism into Rome. Ignatius and his companions were told of this, and they desired to ascertain for themselves whether anything so unlikely were true. To make sure, they were present not once only, but many times, at the sermons delivered by this monk, and they returned fully convinced that in his person they had to do with one of Luther's adepts. Before opposing him openly, they tried the means pointed out in Scripture, and, going to him, gently showed him his errors, striving at the same time to lead him back to better sentiments. Far from obtaining such a result, this proceeding only made the presumptuous sectary more audacious.

In presence of the danger which threatened souls, Ignatius judged that not a moment should be lost in averting it. He and his children ascended the pulpit in the ten principal churches of the city and there, each for his part, undertook the task of establishing powerfully and clearly the points attacked by the heretic. Nevertheless, as a last precaution inspired by charity,

they refrained carefully from attacking him personally or designating him by name.

The Augustinian felt the blow, though it only struck him indirectly, and he began to fear for his safety; but, hoping to avert the storm which he saw gathering over his head, by drawing it down upon others, he endeavoured to cause the sin of which people began to suspect him, to be attributed to Ignatius. He had powerful friends, and, amongst them, two Spaniards especially, Mudarra and Barreria, who agreed to further his false purpose. They suborned, by means of money, another Spaniard, named Michael Navarro. This man had formerly been loaded with benefits by Ignatius, but had some time since completely turned against him, because the Saint had refused to admit him to the Society, not deeming him fit for it. This man undertook to denounce Ignatius to the ecclesiastical judges.

The authors of the plot, having thus distributed the parts, set to work without delay. Whilst Mudarra and Barreria spread in every direction, but discreetly so as not to compromise themselves, their calumnies against Ignatius, the Augustinian, on his side, attacked him openly in his sermons. One day, after having praised the faith of the primitive Church, and insisted on the necessity of continuing inviolably attached to it, he went so far as to say to his hearers, that they had to beware of a wolf disguised not only as a sheep, but as a pastor; that the person whom he meant by saying this had formerly gone through the most celebrated universities of Europe, making great ravages amongst souls in every place; that now, emboldened by his previous successes and supported by men animated with the same spirit as his own, he had come to Rome to make a supreme effort against the ancient religion. "You should not forget, Christians," he added, "that

the favourers of heresy have always been artful enough to impute to others their own wrong doctrines, in order that it may be believed that they have nothing in common with the errors which they pretend to combat in their brethren. . . . Know also, that the Church has never had to defend itself against any sects more to be dreaded than those which have arisen under the mask of holiness. Do not be caught in such a snare. Those coarse and worn-out garments, those severe fasts, that humble way of speaking, in which self is mentioned with contempt, that life of poverty even to penury, that apparent detachment from all worldly interests, that ostentatious avoidance of the slightest faults, what do they really conceal? . . . Ah!" he exclaimed, letting fall the veil, "how evil it will be for it, if the capital of the Christian world does not show itself as vigilant as Alcalà, or Paris, or as Venice was still more recently, where Ignatius, convicted of heresy, only escaped capital punishment by flight or recantation. . . . Moreover, in Rome itself, there are men of irreproachable faith, his countrymen, ready to give evidence against him. One of them is the more deserving of trust because he was for a short time seduced by his artifices and became his disciple; he soon became aware of the danger which he had incurred by so doing, and left him with horror."

The person whom the Augustinian thus summoned to his aid was Michael Navarro. According to the plan arranged with his accomplices, this man had presented himself before the Governor of Rome, and declared to him that the chief of certain foreign priests lately arrived in the city was a heretic and a magician, who had been burnt in effigy at Alcalà, Paris, and Venice. He had protested upon oath that conscience alone obliged him to accuse a man of his own nation. He advanced nothing, he added, which he had not

himself seen, and of which he could not produce unexceptionable proofs.

This was enough to destroy in a moment the favourable feelings of the multitude towards Ignatius and his companions. Those who had been most highly extolled, and in whose praise enough could not be said, were now, in the eyes of all, great criminals, guilty of every imaginable crime. Their virtues were changed into vices. Their former friends forsook them, and denied that they had ever known them; things went so far, that two virtuous priests, who had been given to them as assistants in hearing confessions, fled precipitately from the States of the Church, for fear of being confounded with them. They were pointed at as scoundrels of the worst description, who might be expected at any moment to be dragged to prison and thence to execution. The calumny was spread far and wide, increasing as it went. Letters announced everywhere that at last it was known what to think about them, and that they could not long escape the capital punishment which they deserved only too well. This cruel state of things lasted eight months.

During the whole time Ignatius kept up his children's courage and never let himself become depressed. He had unceasing recourse to our Lord, in Whom alone he placed all his hope; but he acted as well, and neglected nothing in order to obtain the triumph of what he considered the cause of God. As soon as there was any likelihood of doing so successfully, he addressed a request to the Governor of Rome, asking him to examine the accusations which had been brought against him, and then to give a formal sentence. The Governor attended to his request, and summoned the parties to appear before him on a given day.

Before the tribunal, Navarro impudently repeated his calumnies and swore by all that is most sacred that

he spoke the truth. Ignatius quietly let him go on speaking as long as he chose. When he had concluded, the Saint, as his only answer, presented him with a letter and asked him to say whether he recognized the handwriting. "Yes, it is mine," answered the accuser, who did not know what Ignatius was aiming at. The letter was really from him, and had been written to one of his friends some months before, when he had not as yet broken with Ignatius, into whose hands it had providentially fallen. "Since this letter was written by you," said Ignatius, "be so good as to read it with me. Hitherto it is not you whom we have listened to, but another person speaking with your mouth, and whose lesson you have repeated. It is now time that you should be heard, speaking under the inspiration of your own feelings, and of the favourable opinion which you formerly charitably formed of me." The letter was then read, and in it Navarro, speaking as an eye-witness, was unwearied in his praise of Ignatius and his companions, saying that he had observed them closely at Paris and Venice, that they led an irreproachable life, and were truly apostolical men, &c.

The unexpected reading of this letter, so much to the purpose, quite produced the effect which Ignatius expected; it was a thunder-clap for Navarro, who changed colour, and began to tremble. Seeing himself confounded by his own testimony, and not knowing what to do to escape from the dilemma, he at first kept silence. He then tried to recover himself, but only succeeded in muttering some incoherent words, which were so confused that it was impossible to know whether he continued to accuse Ignatius, or whether he was defending himself. The Governor began to perceive the real state of the case, and pressed him with so many questions, turning him

about in all directions, that he at last succeeded in obtaining the whole truth.

A remarkable concurrence of circumstances, in which it is impossible not to recognize the hand of Providence, completed the exposure of this imposture. When no one was dreaming of such a thing, truth came as an avenger from the very places which had been selected for the scene of the falsehood. Suddenly there arrived in Rome from different places, the three judges who, after inquiry, had solemnly acquitted Ignatius of all blame, at Venice, Paris, and Alcalà. Separate interests only had apparently brought each of them to the capital of the Christian world, but in reality God had ordered their simultaneous presence there to put to nought, with one blow, the whole of the calumnies which had hitherto been accumulated against His servant. Instead of judges, as before, they now became witnesses, and rendered striking homage to the innocence of Ignatius. Navarro, overwhelmed by the weight of their depositions, was condemned to perpetual banishment, and, if it had not been for the generous intervention of him whom he had accused, he would not have come off so well.

It might now have seemed that Ignatius had only to return thanks to God, and that the justification which he desired was complete. He, however, was not of that opinion, and in this he acted wisely. The sentence of exile pronounced against Navarro, no doubt destroyed all belief in the dreadful calumnies uttered by that wretch, but the Spaniards, who had stirred him up against the Saint, had not been unmasked. It was necessary to force them also to retract their lies publicly, which, without this, would still have currency throughout the world, and obtain credence. Ignatius therefore summoned Mudarra and Barreria to appear before the Governor in their turn,

and compelled them to prove their infamous allegations, or to confess that they were slanderers. Terrified by the fate of Navarro, they would willingly have avoided appearing; but they were obliged to do so.

When summoned to produce proofs in support of the falsehoods which they had disseminated, they excused themselves by proclaiming loudly that injustice was done to them, that they had never entertained the purpose attributed to them, that far from discovering anything reprehensible in Ignatius and his companions, they were full of admiration for them, and that they only spoke of them with praise, &c. . . Lastly, fearing that if things went further, what it was so much their interest to bury in oblivion, would come to light, they ended by demanding that the process should be abandoned which their formal declaration had rendered fruitless, by destroying its foundation. In proposing this solution, they hoped that Ignatius would be taken in by it, and even flattered themselves that he would unite with them in asking the Governor to let things rest thus, thinking that he must be weary of having such a disagreeable affair so long in his hands, of which the issue might cause him anxiety in spite of his innocence, and that he would consider himself fortunate to get rid of it thus, and would willingly seize the opportunity offered to terminate it with this half-satisfaction.

Mudarra and Barreria were mistaken. Ignatius did not agree to this as they expected; in vain did they urge him themselves, and bring powerful influences to bear upon him; Ignatius was inflexible. He well knew that a tree which is cut off level with the ground sometimes puts out vigorous shoots, if some of its roots are allowed to remain in the soil; he would not suffer any such to be left as to the odious attacks aimed at him. He said that in time Navarro's punishment

would be forgotten and also the retractation of his accomplices, that if there were not a document in favour of the accused to explain the interruption of the suit commenced against them, and of which the registers of the tribunal preserved the traces, it might be supposed that by means of their credit and their intrigues, they had checked the course of justice through fear of an unpleasant issue. Nevertheless, whilst persisting in obtaining a sentence, the Saint protested that he did not ask for his adversaries to be punished, on the contrary, that he forgave them heartily, and that he only claimed that the cause should be examined juridically, that a verdict might afterwards be given according to the truth as it should then appear.

Although the request of Ignatius was quite fair, and did not seem difficult to grant, he encountered obstacles on all sides. The Governor, a just but weak man, who feared to make enemies, if he were to declare himself too openly on his side, dared neither to concede nor to refuse what he asked, and, in spite of repeated demands, let the thing drag on. Moreover, at the solicitation of the Spaniards, the Cardinal Legate, the principal authority in Rome during the absence of the Sovereign Pontiff, was of the opinion that things should go no further, and commanded them to rest where they were. Even amongst the friends and companions of the Saint there were some who differed from him on this point. They said that it was enough for them to have had their innocence acknowledged, and that to proceed further would have the appearance of revenge, and would not be to the edification of the public. This opposition did not move Ignatius, who was as jealous of his honour when the interests of religion required it, as he was eager for shame on other occasions. In a letter written at this time to a Venetian patrician, he discloses to us the thoughts which caused him to act

thus. "I am well aware," he wrote, "that we shall not silence people by this, and I am not so ill-advised as to expect it; we desire only to save the honour of religion, which is in a manner attached to our own. It matters little to us if we are taken for ignorant persons, or even if we are believed to be knaves; but what we cannot endure without betraying our ministry, is that the doctrines which we preach should pass for false in the minds of the people, and that the path by which we lead souls should be considered the road to perdition; because this teaching is that of Jesus Christ, and this path is the way of salvation."

After many fruitless attempts, Ignatius, convinced that he should obtain nothing from the Governor, and checked above all by the prohibition of the Cardinal Legate, thought that the shortest and surest plan was to apply directly to the Pope, who was about to return to his States. He commended himself to God, offering the Holy Sacrifice many times with this intention, and as soon as he heard of the arrival of the Pontiff, he caused a devoted friend to speak to him. The Pope promised to have the wished-for declaration given. However, the matter not proceeding further, Ignatius sent two of his children, who conversed with the Pope again on the subject. But the Pope having left Rome immediately after the interview, Ignatius went to Frascati, and spent an hour with His Holiness, explaining to him his design and his projects. Not wishing the Pope to learn what concerned him from other persons, he frankly related the number of times that he had been proceeded against in Spain and at Paris, and how often he had been imprisoned at Alcalà and Salamanca. He then came to the persecution in Rome. He represented to the Holy Father that in order to preach with success, he needed a good reputation before God and man, and that it was necessary to

remove all suspicion from his teaching and manner of life. In the name of his companions and in his own, he entreated His Holiness, for the remedy of the present evil, to charge an ordinary judge, chosen by himself, to obtain exact information about him and his children, that if found guilty they might be censured and punished, and if, on the contrary, they were innocent, the Vicar of Jesus Christ might shelter them under his protection. The Pope listened kindly, and hastened to send one of the prelates of his Court to the Governor, with orders to resume the business without any delay. The Governor obeyed, and the process was recommenced. The Servant of God and his companions were fully justified.

15. A religious of renown, and estimable in other respects, but blinded by excessive passion, had stirred up a violent persecution at Salamanca against the children of St. Ignatius, whom he denounced as the forerunners of Antichrist. Some of his brethren, led away by him, manifested the same hostility, though disowned by their General. Concerning this, Ignatius wrote to John of Avila, one of his most devoted friends in Spain, a letter, from which we quote the following passage: "You have heard certain things which are favourable to our brethren in the Lord. It seems to me in this Divine Master that you ought also to be informed of such as are contrary to them. Indeed, I expect, and doubt not, that they will be relieved from the heavy spiritual trial which is now weighing upon them, and that all will turn to the greater glory of God. These are the facts: At Salamanca they have experienced, and are still experiencing, a violent opposition on the part of some religious, urged rather, in my opinion, by an unhappy zeal than by enlightened knowledge. This opposition has lasted ten months,

and recent letters tell me that it has increased. It passes all bounds, so that we have been obliged to take measures in conformity with what St. Augustine and many other doctors teach us. St. Augustine says: 'Our life is necessary to us, and our good reputation is necessary to others.' St. Chrysostom says to us: 'Learn from the Gospel to bear your own injuries with magnaminity, but to be unwilling even to hear insults against God.' St. Jerome expresses himself thus: 'In what concerns the sin of heresy, I do not wish any one to bear patiently to be accused of it.' St. Thomas Aquinas says on this subject: 'We are bound to be prepared to suffer outrages, if it be expedient to do so for the cause of God; but under certain circumstances we should resist the outrage done to us, and that chiefly for two reasons: First, for the good of him who commits it, in order that his audacity may be repressed, and that in future he may be deterred from such attempts, according to the saying in the Book of Proverbs: "Answer a fool according to his folly, lest he imagine himself to be wise." Secondly, for the good of a great number of persons whose spiritual advancement is checked by the outrages committed against us.' This caused St. Gregory to say: 'Those whose life is before the public as an example to imitate, ought, if possible, to silence their detractors, lest those who might listen to their preaching should become unwilling to do so, and thus, continuing in their depraved habits, take no more trouble to lead a good life.' St. Bonaventura speaks thus in his apology: 'Since you ought to bear patiently all the wrongs committed against you, and ought not on their account either to utter or to stir up any complaint; how is it that you do not act thus? How is it that, not satisfied with the judgment of the bishops, you obtain judges from the Apostolic See, you

cite before their tribunal those who molest you, even by trifling annoyances, and thus bring upon them vexations and expenses until they grant you the satisfaction which you desire, and this contrary to the words of the Apostle, who said to the Corinthians: "There is plainly a fault among you, that you have lawsuits one with another"?' St. Bonaventure answers his own question thus: 'As to insults and annoyances from which no other harm follows than what is felt at the time when they are received, as in the case of abusive words, loss of goods, blows, and such-like things, religious ought to endure them courageously; but when more serious evils may result, such as injury to souls, it is not expedient to bear them.' Cajetan is as explicit. He says in his *Summa:* 'To neglect one's own reputation when injured by calumny, is sin, when such negligence does harm to others, or it is feared that it may do so; because a good reputation is necessary for us on account of others;' and concerning such a case St. Augustine says: 'He who, trusting to his own conscience, neglects his reputation, is cruel, because he ruins the souls of others.' We mean to proceed thus, for the greater glory of God; first, with all considerateness, and all possible charity, to send them a letter from a Cardinal who has some authority with them, and then to show them a letter from their General. If these first two means do not succeed, then, in order to perform what God, and what charity to our neighbour bind us to do, and to counteract the efforts of the enemy of human nature, who has succeeded in misleading on this subject the mind of persons otherwise enlightened, bound to religious life, and created for the greater glory of God, then, I say, we shall proceed to legal measures, and afterwards by a Brief from the Pope."

16. The Society of Jesus, like other religious Orders, possesses through the paternal solicitude of the Sovereign Pontiffs, certain exemptions, certain powers well calculated to place its members in a position to attain the special end of their Institute. No one could, without unjust intrusion, hinder the exercise of faculties of this nature, nor dispute their value. Those who have received them are sometimes obliged to make good their claim to them, and to protest energetically when any attempt is made to deprive them of them; in thus doing they protect, not precisely what is their own, but what appertains to the Apostolic See, what has been conceded to them by it in the plenitude of its supreme authority, expecting its rights to be respected in the person of the religious whom it invests with them. Nevertheless, occasions may arise on which it is well not to take advantage of such rights, however real they may be, and this, for the very purpose which the Sovereign Pontiffs intended in granting them. The Archbishop of Toledo, having taken offence at some of the privileges possessed by the rising Society, had forbidden the Fathers to exercise any of the functions of the ecclesiastical ministry. Ignatius endured this vexation for a long time with patience, but after having employed, in order to put an end to it, all the means compatible with his love of peace and the respect which he felt for the episcopal dignity, he applied to the Pope, asking him, if he thought good, to put an end to this injustice. The prelate was obliged to withdraw the severe measures which he had enacted, and to allow the Fathers lawful liberty of action. As to the extraordinary faculties which the Pope has placed at their disposal, the Saint desired them not to use them without the consent of the Ordinary. He wrote to them thus on the matter: "These privileges are very useful in procuring the good

of souls when they are used with the approbation of the chief pastors. But, as in granting them to us, the Vicar of Jesus Christ sought only the good of souls, and as, by employing them contrary to the will of the bishops, good is hindered rather than advanced, it is preferable not to avail ourselves of them, if the prelates disapprove of our doing so, for we should then be working at a loss, and not reap the desired fruit."

17. The Vicar General of the Bishop of Tivoli, being displeased because the nephew of that prelate had been admitted into the Society against his uncle's wishes, endeavoured to suspend Father Navarro, who was then preaching and catechizing in the principal church of the town, from exercising his ministry. He came therefore to the Father and asked him by what right and with what permission he announced the Word of God, and administered the sacraments to the people. For all answer, the Father, a little piqued, hastened to obtain from Rome letters properly drawn up, attesting that the Holy See had granted him the power, as was then the custom; he presented these to the Vicar General, who did not push things further. Strictly speaking, the Father was in the right; nevertheless he did not escape a reprimand from Ignatius, who reproached him for having made good his privilege too warmly, and for not having showed sufficient deference towards the Vicar General. He took this opportunity of declaring it to be his express wish that, even when the interests of the Society were in question, his children should behave with moderation and humility towards the Ordinaries, instead of engaging in lawsuits with them, and alienating their good-will. In time, and by dint of patience, he succeeded in appeasing the Bishop, and won him over so completely that he became the benefactor and protector of the Society

at Tivoli. The motives of St. Ignatius in so acting should not be mistaken. He was not guided by worldly views. He respected in prelates the dignity with which they are invested, and in addition, he was aware that their good-will would aid much in doing good. He explains this in his Constitutions, when he says: "Let us endeavour to obtain and to preserve the good-will of men in authority, whose favour or opposition has so much importance in opening or shutting the door of what we undertake for God's cause. If we have sometimes reason to fear that there are amongst them those who are ill-disposed towards us, we should pray for them, and act in such a way that we may be restored to their favour, or at least may refrain from making us feel that they are opposed to us. We should endeavour, for this purpose, not to escape contradictions or to shelter ourselves from persecutions which may be expected, but solely to conciliate their sympathy, for God's service, and that His glory may be increased."

18. Ignatius, who did all in his power to avoid law-suits with strangers, could much less endure that his children should have differences amongst themselves. Two Rectors, who were personally disinterested, maintained, each on his side, what they considered to be the rights of their respective Colleges, and they could not come to an agreement. Ignatius found a clever means of terminating the dispute by removing the pretext for it; he changed the posts of the two Rectors, and sent each to govern the College of the other. In this way peace was completely restored.

XI.

ON STRENGTH.

1. In composing his Spiritual Exercises, which are undoubtedly his principal work, since the Society itself arose from them, Ignatius intended above all to furnish those who apply themselves to them, with an infallible means of becoming masters of themselves, that is, of acquiring a strength which exceeds all others, which Scripture praises, and places far above the might of conquerors who carry cities by assault. The following is the title which he prefixes to them: "Spiritual Exercises to conquer oneself and regulate one's life, and to avoid coming to a determination through any inordinate affection."

2. The discourse of the Servant of God generally turned upon the obligation to conquer oneself. On every opportunity he spoke of the necessity of forming the interior man, of conquering our own will at the foot of the Cross, of repressing our natural affections, and rendering them subject to the slightest intimation of reason. Besides his exhortations to his children, in conversation, and in familiar intercourse which had always God for the subject or the end, these two words, "Conquer yourself," were continually on his lips. He repeated them so often, that his faithful follower, Francis Xavier, in his turn, and in the other hemisphere, said them frequently to his brethren; and

as he was asked why he recommended this so often, he replied: "Because it is the teaching which my good Father Ignatius gave me."

3. In the midst of the difficulties of all kinds which he encountered at every step from the elements, from men, and from Hell, the Apostle of the Indies derived his intrepidity from these words which he had so often heard Ignatius repeat: "The children of the Society ought to endeavour to conquer themselves, casting away all fear which might prevent them from having perfect trust in God alone. They ought undoubtedly to use all means in their power to acquire this precious trust and confidence, but as it is a gift of God, Who bestows it as He wills, it can only be expected from Him, and He generally grants it to those who can conquer themselves."

4. "We should endeavour to cause order to reign within us, and we ought to esteem more highly a victory gained over our own will, than the raising of a person from the dead." There was at Rome a Brother who was insatiable as to corporal austerities, but who had not the same zeal in conquering himself. His employment brought him frequently into familiar intercourse with Ignatius, and he admitted to him, that he ill-treated his body in vain, and that he could no more succeed in causing it suffering than if he struck a wall; but that, on the other hand, he experienced great difficulty in conquering his own will and in submitting it to that of his Superiors. In order to aid this good Brother in managing himself, the Saint lost no opportunity of trying him and causing him to practise self-denial. The Brother had asked permission to fast on bread and water during the whole of Lent, without diminishing any of his work, which was very laborious. Ignatius, who sought to encourage in his children,

within the limits of their vocation, the particular inclinations which they received from the Spirit of God, granted what he desired. However, after having allowed him to pass nearly the whole of Lent thus, when they were just going to sing the Alleluia of the Resurrection, on the evening of Good Friday, and the Brother, who had taken nothing all day, was already in bed, he made him get up, ordered some fish to be prepared, and told him to eat it. The Saint meant to teach him thereby that holiness consists less in maceration than in self-renunciation; at the same time he wished to preserve him from the vain complacency which his fast might have inspired, and from the contempt which he might have conceived for those who had not pushed exterior mortification so far as he had. In this way, without taking from him the merit of his penance, he caused him to gain the yet more precious merit of a victory over his will, by giving up, for the sake of obedience, something otherwise excellent.

5. To those of his children whom he perceived to be animated by an ardent desire to attain to a high degree of perfection, Ignatius recommended nothing so strongly as to strive to conquer self. One day one of them asked him to accompany him in a visit to the seven churches in order to gain the Indulgences. The Saint excused himself, and replied, smiling: "I have no need to go out in order to do that; even in the house I can easily find means, if I wish, of gaining more than one Plenary Indulgence in a single day." This was not because the Saint did not set a great value upon Indulgence, Stations, and pilgrimages; his profound respect for all which the Church approves is a sufficient guarantee for that. Besides, in his Rules of Orthodoxy, he expressly encourages the faithful to

profit by the advantages attached to these and similar pious practices. Now, however, he seized the opportunity to remind the Father, of what he perhaps forgot, that the restraint which is necessary in order to perform one's office exactly, to keep one's rule faithfully, and to fulfil all one's duties, is a precious source of merits and of abundant satisfactions.

6. "Effort upon effort must be made in order to replace a vicious habit by an opposite one; in the same way as one nail is used to drive out another." The whole secret of the eminent holiness of Ignatius is contained in the application of this one maxim. Often, and even without our knowledge, the corrupt inclinations which we carry about with us excite us to offend God and lead us into evil. Under pain therefore of incurring guilt, we must always be on our guard concerning them, and must generally refuse what they demand. Nevertheless, in order that they may not succeed, under any circumstances, in making us act reprehensibly, we must not stop there. They never lay down their arms willingly, and even when they seem to be subdued, they are contriving some new plot, and watching for a favourable moment to resume hostilities. It is not enough to confine ourselves to resisting them if they mutiny, nor to defend ourselves when they attack us openly, and to wait to combat and repress them for them to revolt; we must act on the offensive, and wage a ceaseless warfare against them, never granting them truce, nor showing them mercy.

Another motive, as essential as the preceding, urges us equally to act thus. Even if our perverse inclinations were not a proximate cause for falls, and a permanent danger to our perseverance, as they always are, as long as they subsist, their presence within us would still produce disorder. Do not those bitter

antipathies against what is prescribed, and which often becomes odious to us merely because it is commanded, and that instinctive attraction towards what is forbidden, which sometimes pleases us particularly because it is forbidden, do not these show clearly that it is the evil which dwells within us, according to the forcible expression of St. Paul? Without doubt, at first sight, such a state does not seem normal; it accords little with the idea which we form to ourselves of the perfection which God's masterpiece should possess on leaving His hands; in fact, this state did not then exist: it was produced by the disobedience of our first parents. But this state will not last always, and even now it is not without remedy. We cannot, it is true, expect to see it cease altogether here, our complete restoration being only to be accomplished in a better world; yet during this present life we are allowed to begin this restoration, and are under the obligation to do so. That we may succeed in this, let us follow the wise advice suggested to us by Ignatius, let us pay no regard henceforth to our evil inclinations, with their sympathies and their repugnances, except to thwart them in all things, let us take from them unsparingly what pleases and suits them, let us impose upon them, and require from ourselves, in spite of their resistance, the maintenance and acceptance of what they reject. By treating them perseveringly in this way, we shall not only beat them in direct combat, and keep them in check, but we shall also at the same time form opposite inclinations within us. These, in their turn, profiting for their development by what they gain from those, will receive new vigour day by day, and will end by obtaining the preponderance over them. This is because a natural inclination is nothing else but a habit born with us, instead of a habit which has been acquired. But any habit, wherever it proceeds

from, whether natural or acquired, is weakened and lost, when its exercise is hindered, and when it is reduced to inaction; for the contrary reason, a habit which a person did not possess, is contracted and takes root by the frequent and energetic repetition of the acts proper to it. If, therefore, not satisfied with denying our bad inclinations what they desire, we constantly act in opposition to their tastes and antipathies, we shall little by little repair the ravages which sin has caused in us, we shall approach nearer and nearer to original rectitude, we shall almost completely re-establish primitive order, and we shall thus provide both for our safety and our dignity.

The Servant of God had himself first heroically practised what he thus teaches. Immediately on his arrival at Manresa, in order to get rid of his inclination to vanity and to the love of earthly glory, not content with flying from honour and glory, he faced humiliations, and earnestly sought after whatever could make him contemptible, and bring upon him affronts. Not long before, in order to preserve his graceful carriage, and to cause the disappearance of a slight deformity, which was a consequence of his wound, he told the surgeons to break his leg, which had been badly set. A second time he had part of a bone sawn off, and caused his limbs to be stretched by means of an iron instrument. But now he purposely neglected his person, he took no care of his beard and hair, he allowed his nails to grow, he clothed himself in a sack; girt about the loins with a common cord, he begged from door to door; making himself a mendicant, he affected their manners and vulgar language, that the children when they met him might point at him and hoot after him. In like manner, several times at Manresa, in order to conquer the disgust which he felt in dressing the wounds of certain sick persons in

the hospital, he applied his lips to their sores and sucked the matter from their ulcers.

7. "Those who have by nature an untractable and violent character should not, on that account, lose all hope of acquiring virtue, nor think that it is beyond their strength, and that they must renounce the noble ambition of ever possessing it; they ought, on the contrary, to arm themselves with a generous courage in order to triumph over themselves, being persuaded that one of their victories surpasses a number of more brilliant deeds performed by others who possess a calm and peaceful disposition. This way of advancing in virtue in order to arrive at God, resembles St. Peter walking upon the water: that Apostle, it is true, had a moment of weakness, and began to sink, but he nevertheless reached the Saviour more quickly and gloriously than his brethren who rejoined Jesus Christ by proceeding tranquilly towards Him in their boat. Moreover, these hard and rugged natures generally end by becoming capable of carrying out the noblest enterprises for the glory of God, when they are once conquered, and have been set to work and moulded by piety. Their inflexibility, when softened and placed at the disposal of virtue, is not satisfied with common things, and is never discouraged nor stopped by difficulties." Acting on this principle, the Saint endured more patiently the faults of those whom he perceived to be animated with an earnest desire to conquer themselves, than the less serious shortcomings of others who had less difficulty in restraining themselves. Two Fathers had committed the same fault and deserved to be turned out of the Society. Ignatius reprimanded them; one of them became angry, whilst the other made no answer, and withdrew, concealing his displeasure. The Servant of God, who was

well acquainted with both, sent the latter back to the world, and forgave the other, who appeared to be more guilty.

8. Two lay-brothers had quite opposite characters. One was peaceful, gentle, and imperturbable; but this calm was much more a matter of temperament than the result of self-control. The other was violent, passionate, always ready to fire up and give way to words or gestures of impatience, but at every instant he did violence to himself, restraining himself, and checking the burning words on his lips. Ignatius valued the latter more highly than the former, and used to say to him when he met him: "Courage, brother, continue to combat yourself energetically, and you will gain twice the merit of certain men whose character causes them no difficulty."

9. "Conquer yourself, Edmund, conquer yourself, and by so doing you will have a far more brilliant crown in Heaven than those who possess a calmer nature." Such was the recommendation which Ignatius took pleasure in giving to him who was to be one day the celebrated Father Edmund Auger. The latter, who had entered the Society when very young, was of an ardent and impetuous character. "One day, when I was present," Ribadeneira relates, "the Father Minister of the house came to inform Ignatius of another prank of Brother Edmund, and complained bitterly of his petulance, his frolicsomeness, and of the difficulty of keeping him in order. Ignatius, who weighed things, not in the deceitful balance of appearances, but in that of truth and prudence, answered the Minister: 'Gently, gently, Father. I am convinced that this young man whom you wish me to treat so severely, has made, in a few months, greater progress in the right way than such and such persons have done in a whole year,'

naming two other Brothers of amiable temper, whom every one praised on account of their gentleness and pleasing manners."

10. During his stay at Alcalà, Ignatius had taken up his abode in a hospital which was considered to be haunted by ghosts and other evil apparitions. As there was no other place at liberty, he was lodged in a room which was particularly infested by this kind of apparitions, and which on that account was not usually inhabited. Ignatius was ignorant of this, but the first evening frightful spectres presented themselves to him and he was suddenly seized with mortal terror. However, soon reflecting that this was without doubt an artifice of Hell to intimidate him, he at once recovered calmness, fell on his knees, and, in a loud voice, defied the demons, saying to them: "If God has given you power to torment me, come, I am waiting for you; I am ready; whatever He may have allowed you to do, do. I make no opposition. I consent to it. But if you have no power over me, why pour forth your rage in vain efforts? Cowards that you are! Are you not ashamed of assembling in such numbers to disturb the rest of one man? Do you expect to frighten me as if I were a child? Do you expect to move me by placing before my eyes the spectacle of what you would willingly cause me to suffer, and which you are hindered from performing?" He then commanded them to depart, and they appeared no more.

11. The following incident has already been mentioned, but we must refer to it again here, considering it from another point of view, that of strength. It had been determined to inflict upon Ignatius an outrageous affront, in order to make him expiate his zeal in converting the young men with whom he was studying at Paris. He was sentenced to undergo a dishonourable

flagellation before all the students of the College of Saint Barbara. His friends having heard of it warned him of the plot against him, and urged him to defeat it by absenting himself from the College on that day. Ignatius, joyful at having to suffer for so good a cause, would not follow this advice, and at once declared himself resolved not to avoid this punishment. But on leaving his lodging to go to Saint Barbara, dismayed nature revolted for a moment, a deep horror of the cruel humiliation which he was about to undergo took possession of him, his face became lividly pale, his whole body trembled, and he was violently tempted to return to his abode. Nevertheless, instantly, heroically conquering his repugnance, he apostrophized the inferior part of his being thus: "Wretched ass that thou art, lazy and contemptible animal, thou wilt not submit! I will teach thee how to live! I will force thee to proceed! Thou mayest shake thy head and pull at the halter to break it, but in vain wilt thou kick against the pricks; though shalt go willingly, or I will drag thee by force," and he set out with a firm step.

12. In the following incident it is difficult to know what to admire most, the spirit of mortification of Ignatius, his heroic charity towards his enemies, or the energy which he used to conquer himself. When he was in Paris, one of his fellow-countrymen, wishing to return to Spain, robbed him of the alms which he had been to collect in Flanders and in England, that he might not be interrupted during the course of his studies by being obliged to beg his bread daily. The thief set out for Havre, expecting to embark there, but he was stopped at Rouen by serious illness; there he soon became destitute, and wrote to Ignatius, begging him to forgive him and to assist him. Ignatius did not hesitate to answer this appeal, and, in order to draw

down the blessing of Heaven upon his work of charity, he resolved to perform the journey barefoot and fasting, without allowing himself the relief of even a drop of water. Soon, however, alarmed at his project, he asked himself anxiously whether, to undertake such a journey under the conditions which he had decided upon, would not be to tempt God. In order to obtain light on this subject, he entered a church of St. Dominic, and prayed fervently, asking wisdom from Heaven as to his design. His perplexity soon departed, and nothing hindered him from setting out. However, on the morrow, when he wished to rise, he was penetrated by such intense fear that he could not stand, and had great difficulty in dressing himself. Yet he overcame all these obstacles, and quitted Paris before sunrise. He walked the first three leagues, as far as Argenteuil, so slowly and with such difficulty, that his feet seemed to be shod with lead. This bodily heaviness, the effect of temptation, accompanied him to the summit of a hill, which he climbed with much fatigue, doing violence to himself, but there he was wonderfully comforted by an abundance of Divine consolations, and in three days he accomplished the journey with such celerity that he appeared to fly rather than to walk. He spent the first night in a hospital, sharing the bed of a beggar, and the second in the open air, on a little straw. Arrived at the end of his journey, towards the close of the third day, he sought out the poor Spaniard, revived his courage, lavished upon him the tenderest care, until he had completely recovered, and then gave him letters of recommendation to friends in his native country.

13. Towards the close of his stay in Paris, Ignatius was one day with Doctor Fragus, when a monk came to advise the latter to leave his abode as soon as possible, and to take another, because several persons

had lately died in the house, and there was every reason to believe that they had been carried off by the pestilence which was then ravaging the city. The doctor caused a woman to be fetched who was very skilful in discovering the existence of the plague, and she declared unhesitatingly that the house was infected with the pestilence. Ignatius then went courageously through all the rooms in search of invalids, and finding in one of them a poor plague-stricken man, he encouraged and comforted him to the best of his power, not fearing to touch the ulcer which was devouring him, with his hand. He then left, and very soon felt severe pain in his hand; he believed that he had caught the disease, and a deep fear, which he could not drive out, seized him. But suddenly, in a moment of indignation with himself, he plunged his fingers into his mouth, exclaiming: "If thou hast the plague in thy hand, thou shalt have it also in thy mouth." Instantly his imagination became calm, and the pain which he experienced departed. From that time fear took no hold over him on similar occasions.

14. "Beware of all kinds of obstinacy, but when a good work is once undertaken, keep to it firmly, that no thought of escape may cause you to abandon it disgracefully." Before commencing anything important for God's service, Ignatius invoked God, consulted capable persons, and himself reflected maturely; but when he had finally decided, nothing could turn him from what he had determined to execute, and difficulties and hindrances only roused him instead of discouraging him. His immoveable constancy was so well known, that Cardinal de Carpi used generally to say to those who entreated him to endeavour to make the Servant of God change his mind: "Nothing can be done; the nail has been driven in, and it cannot be got out." The

Sovereign Pontiff, Julius III., also said to persons of distinction and even to certain princes: "Do not attack Father Ignatius, if you do not wish to be constrained to yield, and to confess yourselves vanquished." One day, when the Saint was to leave Rome to go in the direction of Naples, the weather became so bad that, at the moment of setting out, his companion, Father Polanco, advised him, on account of the state of his health, to defer his journey. Ignatius replied: "For thirty years nothing of this nature has ever made me give up or put off anything until the morrow," and he set out, not heeding the wind and the rain. He once waited fasting, fourteen hours continuously, at the door of a Cardinal, in order to converse with his Eminence about a work of charity.

15. Amongst the means used by Ignatius to subdue his evil inclinations, there are two which he considered of the greatest importance and of which it is easy to recognize the wonderful efficacy: these were, a serious and frequent self-examination, and a penance in proportion with his failings when he became aware of any.

Besides never losing sight of himself, hour by hour, when the clock struck, he required from himself a strict account of his actions, in order to discover if anything defective had insinuated itself into them, and to remedy it at once. Those who aimed sincerely at conquering self, and who, notwithstanding, did not use this continual and energetic vigilance in the struggle against their inclinations, were to him incomprehensible persons. He once gave a Father to understand this, whom he met in the house, and whom he asked how often he had examined his conscience since morning. The latter, thinking no doubt that he had done a great deal, replied: "Seven times already." But Ignatius, who

thought this very little, answered: "What! only seven times?" Yet the day was still far from ended.

This general examen was not enough for him. He had also adopted another, which was known, no doubt, before his time, but which had hitherto been little practised, and which he applied specially to the fault which he considered that he had most to fear. In the morning, he armed himself with the firm resolution not to be overcome on such and such an occasion which he foresaw might arise; each time that he caught himself failing in keeping his resolution, by way of disavowal, he looked up to heaven, or placed his hand on his breast, in such a manner that no one should perceive the gesture; at mid-day, and in the evening, he endeavoured to recall to mind his different falls, and wrote the number in a small book which he kept carefully, comparing the result of each day with the previous one, and the result of each week with the preceding one, in order to ascertain whether he was making any progress; he persevered in this way for months at a time, without growing weary, until he had succeeded in ridding himself of an inclination which he had determined to extirpate from his soul. He considered this examen of such importance that, if some unusual occupation had prevented him from making it at the time assigned, he hastened to do so directly he was at liberty. While he was studying at Paris, he was obliged to give up some of his mortifications and practices of piety, in order to have time and strength for study; but he retained three principal things which he observed faithfully, and one of them was to examine his conscience thus twice a day.

During the time which he spent at Manresa, in the early days of his conversion, having noticed that he laughed too readily when he met any one, he desired to free himself from this habit, which hindered his

recollection. With the object of correcting himself, if he should happen to laugh in that manner, as soon as he remarked it, he made a knot in the cord which bound the sash which he wore, and in the evening he gave himself as many blows with an iron chain as there were knots in his cord.

16. Of all the qualities with which Ignatius had adorned his soul, the one which, perhaps, deserves our admiration most, is the absolute command which he had acquired over himself. Thanks to his generous and persevering efforts, he had become completely master of his inclinations. We do not mean that he had ceased to possess passions, for he was a man, and every man has passions necessarily; but we can affirm that he seemed no longer to have them, he appeared so free from the various impressions of trouble and agitation which the passions usually excite in others. He was like the waters suspended in the highest regions of heaven, over which the winds and tempests which sweep over the earth exercise no disturbing influence, because they participate in the serene tranquillity of the upper atmosphere in which they are placed.

Much more than this, instead of causing him trouble and hindrance, his passions had become his docile and respectful servants, devoted and valuable auxiliaries. They not only did not dare to stir without his order, nor to forestall his commands, but, waiting in peace until he made known his will, they were ever prepared to co-operate with him so as to enable him to act more energetically when needed. Those who enjoyed his closest intimacy testified that they had never discovered in him anything contrary to reason and not inspired by virtue.

Lainez and des Freux, who were amongst his few

intimate friends, went further still, and were not afraid to say that he had totally remoulded his nature, and that the inclinations which he possessed from his birth yielded to the requirements of grace, less by an active effort of his will, than by the instinctive spontaneity of an inclination which seemed to have always belonged to him.

His radical transformation of character, passing from the interior to the exterior, several times deceived the doctors concerning him; they, attributing to a phlegmatic nature, which he was far from possessing, the unalterable calmness, which was the result of his vigour and perseverance in combating the irascibility to which his constitution much inclined him.

Nothing had the power to affect him sensibly. Foreseen or unforeseen, fortunate events caused him no more apparent emotion of joy than unfavourable events caused of sadness. Nothing seemed to disconcert, to astonish, nor to take him unprepared; it might have been said that he was safe from any surprise, that he knew beforehand what would happen, that he expected it, and was prepared for it. The hours passed, leaving him always equable, always himself; he was the same on leaving the table as he had been seen to be at the moment of coming from prayer, or of finishing the Holy Mysteries. If any one had to ask him anything, or to converse with him, it was unnecessary to watch for a favourable opportunity, or to choose one time rather than another. Whether he was well or ill, whether he was allowed to remain in peace, or was then the object of some persecution, whether he had just heard good news or bad, it mattered little; no one need fear that these accidental circumstances would influence the reception which he would receive from him. A Father, ignorant doubtless that Ignatius was always at the disposal of such as needed him, seeing

him return one evening much fatigued after having waited a long time in vain for an audience with the Sovereign Pontiff, put off until the next day to go to make a communication to him. On the morrow, appearing before him, he excused himself for not having come the evening before on account of the exhausted state in which he thought him to be. Ignatius did not relish this excuse, and seemed so little satisfied by it, that the Father, as he himself wrote, did not dare, for a whole week, to meet the eye of the Saint, still less to address him.

Imperturbable like his soul, of which it was a faithful and living mirror, the countenance of the Saint always retained the same expression, and his children said of him that he had already the face of one of the blessed, meaning thus to depict the continual serenity which he never lost. Cardinal Quiroga, Archbishop of Toledo, who had intercourse with him in Rome, could never cease looking at him. Nevertheless, the Saint knew well how to cast a cloud over this serenity when he had to give a reprimand. He then assumed a wrathful air and appeared thoroughly angry, but his apparent anger was full of dignity: as the sea, when most deeply stirred by the full force of the tempest, is not less grand nor less beautiful than when it is calm and tranquil, so, in these moments of deliberate indignation, Ignatius retained an imposing majesty which caused men of power and merit to fall at his feet, silent and in tears, under the weight of his rebukes.

Father Ribadeneira relates that he had often been present when Ignatius, in the course of quiet and agreeable conversation, had occasion to send for a Father to whom he was obliged to address a serious remonstrance for his correction. As soon as the guilty person appeared before him, the countenance of the Servant of God, hitherto calm as his soul, changed in a

moment, so that he would not have been recognized as the same person. From the severity of his expression, and the vehemence of his language, he seemed to be thoroughly upset by anger. He was not really so, however, and no sooner had the culprit departed, than he laid aside his indignant air, as he would have done a mask, which can be changed at will, retaining all the time the same personality. His features instantly regained their placidity, and he resumed the conversation where he had left off, as if nothing extraordinary had occurred. Even when he was addressing those least deserving of indulgence, and his words were uttered with an energy which made the windows of the room shake, there was not a misplaced word, nor an exaggeration, nor a wounding dart, nothing which approached to insult. The power of his reproofs consisted in bringing out the hatefulness of the fault which had been committed, the wrong which the delinquent had done to himself, the offence against God, and the scandal to his neighbour.

17. Ignatius was inspecting the works at a building which he was having constructed at the country-house of St. Balbina. Suddenly, when at the top of a badly-placed ladder, his foot slipped, and he fell violently to the bottom. The Father who was with him thought that all was over, and that his head would necessarily be broken against a wall which it must meet with in the fall. However, this was not the case, through the manifest protection of Heaven. Arrived at the bottom without the least hurt, the Saint got up, and quietly continued his walk through the rooms, without changing countenance, or feeling the slightest inward emotion, and without even turning round, as it is natural to do under such circumstances, to find out how the accident happened.

18. In the year 1555, when there was great agitation in Rome on account of the troubles in a neighbouring country, malevolent persons had endeavoured to stir up suspicion in the mind of Pope Paul IV. against Ignatius as a Spaniard. The Pope did not believe the accusation; but in order to satisfy public opinion, he sent the Governor of the city, with all his agents, to visit the house of Ignatius and to make sure that it did not contain a depôt of arms. The Saint received the whole troop with a calm and gracious countenance. He told his secretary to conduct the Governor and his followers everywhere, from cellar to garret, and to give them the opportunity of seeing, examining, and scrutinizing everything. When the search was ended, no arms having been found, Ignatius accompanied the Governor to the door, with all politeness, as if it had been a visit of courtesy.

19. A tumour having formed in the throat of Ignatius, it had become necessary to cover it with linen to exclude the air. In endeavouring to fix the bandage, which also covered his ears, the infirmarian, through carelessness, pierced the Saint's ear. The latter, without betraying by a word or a gesture the pain which he felt, contented himself with saying to the unskilful person: "Brother John Paul, see if you have not sewn the ear as well."

20. One day when he was ill, the doctors advised Ignatius to put out of his mind all thoughts which might sadden him. This gave him occasion to examine, what, in this world, was capable of causing him trouble or disturbing in the slightest degree the tranquillity of his soul. He called to mind the various incidents which men dread most, and after having considered them attentively, he asked himself, if in them all, there was anything which could trouble him. He could find

none, unless it were the destruction of the labour of his whole life, the Society which he had formed. He went further, and wished to know, if this were the case, how long his trouble would last, and this is the answer which he thought himself able to give: "If this misfortune were to happen to me, provided it were not through my own fault, even if the Society were to disappear entirely and to melt away like salt in water, it seems to me that a quarter of an hour's recollection in God would suffice to console me, and to re-establish peace within me."

This was not an idle saying, as appeared at the time of the elevation of Paul IV. to the Supreme Pontificate. Before he was seated in the chair of St. Peter, while still only a Cardinal, the new Pope had founded the Order of Theatines, and had strongly urged Ignatius to join with him so as to unite the two families of religious in one Society. Ignatius had not consented to this, considering it to be God's will that the two Orders should remain distinct. Humanly speaking it was to be feared therefore that, in his new position, Paul IV. would resume his former project, and be unfavourable to Ignatius. He himself, when informed of the election of the Cardinal, seemed at first anxious. This was, however, the only time that a sensible change of countenance could be perceived. He recovered himself an instant after, went to prostrate himself before the tabernacle, and, after a short prayer, he returned to his children and said to them with his habitual calmness: "We shall have a Pontiff who is friendly to us, though the Society must be prepared for trials, that it may have the opportunity of practising patience."

XII.

ON TEMPERANCE.

1. What I have just recommended in order to awaken the slumbering and quicken the indolent, should not cause you to fall into the opposite excess by an indiscreet zeal. St. Paul wishes ours to be a "reasonable service," and in this he agrees with the Prophet King, who says: "The Lord loveth judgment," and also with what the Levitical law commanded figuratively in the prescription: "Whatsoever sacrifice thou offerest, thou shalt season it with salt." This is an absolute duty; for our enemy has no surer artifice for removing true charity from the hearts of God's servants, than by inducing them to be guided in spiritual matters, not by calm reflection and the rule of reason, but to act inconsiderately and according to the impetuous movements of liberty.

"Excess in nothing," said the Philosopher, and this should be so faithfully observed that in Ecclesiastes it is said even concerning justice: "Be not over just." When we do not behave with this moderation, good is changed into evil and virtue into vice; hence arise disorders completely contrary to the intention of those who rule themselves in this manner. First among these disorders is, that they are unable to labour long in God's service; they are like horses that, having made too long stages at first, give way in the midst of the course and cannot reach the end of the journey. Such men, instead of

serving God, have themselves to be served by others. A second disorder is, that what is acquired with immoderate haste seldom lasts long, for, as Scripture teaches us: "The inheritance gotten hastily in the beginning, in the end shall be without a blessing." It will not only vanish, but be an occasion of falling, for he who walks with indiscreet fervour will stumble, and his fall will be the more dangerous because of the greater height. The third evil of indiscreet fervour is the overloading of one's vessel; it should not be empty, for it would then be driven by the wind of temptations; but it is still worse to load it so heavily that it sinks. The fourth evil is, that instead of crucifying the old man, the new man is weakened, for its strength is removed and it is rendered incapable of practising virtue. "By such excess," says St. Bernard, "the body is unjustly deprived of action, the soul of feeling, our neighbour of an example, and God of the honour which we owe Him." Hence, the Saint concludes, that the imprudent person who behaves thus commits a kind of sacrilege, by destroying the living temple of God, and that he becomes a stumbling-block to his neighbour. Indeed the fall of one shakes many, it hinders them in their spiritual course, and often ends in occasioning real scandals. The same Saint rightly calls such men who are carried away by indiscreet fervour, "destroyers of unity and enemies of peace." In addition, they are guilty of pride and vanity, preferring their own judgment to that of others, or at least usurping a right which is not theirs, by making themselves arbiters of their own conduct, whereas that is the business of their Superior, as reason demands. Besides these evils, there are others which result from this way of acting. Persons load themselves with arms to such an extent that they cannot move, and are also unable to use them, as was the case with David when embar-

rassed with the armour of Saul. Such a person may well be said to resemble a rider who uses the spur instead of the rein to guide a fiery charger. Discretion is therefore necessary in the spiritual life; it belongs to it to moderate the exercises of virtue, in such a manner that we may avoid opposite extremes. For, as St. Bernard well observes, we must not always trust to our good-will; "it must be regulated and directed, above all in a beginner." Do not injure yourself, if you desire to do good to others; for "whom can he benefit who is the enemy of his own welfare?"

2. To allow nature what is requisite is not to injure piety. The invalid should therefore without scruple omit some of the exercises of those in good health, and content himself with making compensation by his equability and patience, and not crush his body by fatigue when it is already exhausted by sickness.

3. A grain of holiness with good health is more useful in labouring for the salvation of souls than great holiness with a grain of health.

4. With good health you will be able to do much good to others; if you fall ill, I do not know what service you will be able to render them.

5. When Ignatius related anything or gave the reasons for his advice, his language was neither far-fetched nor affected, but simple and natural. He did not stop to deduce all the consequences from a principle, he did not pass lightly from one subject to another, he did not enter upon several points at the same time, and he introduced nothing foreign to the subject. It was remarked of him that there was more matter in a few words of his than in the long discourses of others, and that on his lips there was more things than words. Where others heaped up phrases in the endeavour to say a great deal, he strove to be concise,

aiming rather at leaving out what was unnecessary than adding what might have been added. He was convinced that truth possesses in itself the power of obtaining recognition, and that its own force is enough to make good its rights. He therefore took care not to overload it with pompous clothing, which is an embarrassment much more than an ornament, when it has to contend with falsehood. Father Gonzalez observed that when the Servant of God recalled to his mind former events of which he had already spoken to him many years before, he related them in exactly the same terms, following the same order from point to point which he had done the first time; the exact agreement and perfect identity of the two accounts, in the smallest details, clearly testified that he was reproducing things faithfully as he had seen them himself, and as they had really occurred. When he made a contract, he remembered that he would have to fulfil it at some future time, and he pledged himself no further than he was certain of being able to perform. Eleven years before his death, he happened to promise one of his friends something the execution of which seemed to him much more difficult than he had at first thought when he entered upon the obligation. He admitted to me then, Ribadeneira relates, that he did not remember that such a thing had happened to him for eleven or twelve years. If the actions of others, even such as had been made public, were spoken of in his presence, he was extremely reserved in expressing an opinion, he praised with prudence and moderation, and he never allowed himself to censure. In order to avoid exaggeration he had formed the habit of using superlatives very seldom.

6. "The inward man ought to be so well ordered that the exterior is affected by it." Ignatius was a

perfect model of religious propriety, and the witnesses summoned to give evidence on this point during the process for his canonization, have testified that it was impossible to notice in him, in his bearing, his manner, or his gestures, anything which was not perfectly conformable to what his profession required. In spite of all the surgeon's skill, and the dreadful torture to which he had subjected himself for the purpose of removing all traces of the wound which he received at Pampeluna, one of his legs was still shorter than the other, but what worldly vanity could not do, the modesty of a religious had succeeded in performing. He had learnt to manage his movements so well, that when he walked his lameness was scarcely perceived. He wore his cloak in such a way that his hands, and even the ends of his fingers were completely hidden, and only appeared when he had to take off his hat to salute some one by the way. He wished his children to be likewise distinguished in this respect. Occasionally, when they were going about the city, the Saint watched them for some time, and if he perceived in any of them precipitation, unconstraint, in short anything derogatory to the decorum which their state of life required, he warned him of it, and reprimanded him. One of the Fathers had gone out without taking care to fasten the straps of his shoes; Ignatius sent him word to eat his dinner at the table of penance. Another of them was preparing to leave the house, and, having folded his mantle, had thrown it carelessly over his shoulder; the Saint, who had perceived this, sent for him back and told him to return to his room, and spread out his mantle, and to put it on as usually worn before going out into the city.

7. The advice and the example of Ignatius had so deeply inculcated upon his children the esteem and

the practice of religious modesty, that wherever they appeared, they were at once recognized as members of the Society by their careful behaviour and composed movements. "He who has seen one of them has seen all," wrote a contemporary. As those who were determined to take in bad part whatever came from them, did not fail to attribute such an exterior to a refinement of hypocrisy, Ignatius, who was told what was said of his children, contented himself by answering: "Heaven grant that such hypocrisy may daily make further progress amongst us." Then, remarking amongst those present Salmeron and Bobadilla, he added by way of pleasantry, pointing out these two Fathers: "For my part, in the whole of the Society, I only know of those two hypocrites," meaning that both of them had more virtue than they allowed to appear outwardly.

8. "Let our modesty be always a sufficient invitation, or rather a pressing exhortation to all to compose themselves at our appearance." The presence of Ignatius produced this marvellous effect. It commanded the respect of, and recalled to order those who had been tempted to wander from it. Many persons who were conscious of their guilt dared not appear before him. Others placed themselves in his way to see him when he went out; it was seldom that any one did not feel himself to be better after having to do with him. Persons of virtue and merit, amongst others Polanco and Madrid, were attracted to the Society by the impression which his modest bearing produced upon them; he had no need to speak in order to exercise this beneficial influence, it sufficed for him to be seen.

9. "That it may be what it ought to be, that is, such as becomes a traveller and a servant of Jesus Christ, let your dress be always modest, adapted to the custom of the country in which you live, and in

harmony with your state of life." In elderly persons Ignatius liked to see neatness, careful and dignified, simple and free from all affectation. He considered it the sign of a well-regulated interior adorned with virtue: on the other hand, a certain negligence as to their appearance did not displease him in young people, because it showed him that they attached small importance to the advantages natural to their age. Not that he in any way encouraged disorder or untidiness, but he could not bear that any one should bestow upon his person the excessive care which is a sign of affectation and effeminacy. Having heard that a novice thought that his hands were never sufficiently clean, and that he sometimes used soap in washing them, which was not then the custom, he imposed a penance upon him, and watched him that he might discover whether, in so acting, he had merely followed a natural inclination to cleanliness, or whether he had not rather yielded to a vain and dangerous desire to attract attention.

10. Father James Crucius, a venerable nonagenarian, and Assistant for Italy, related that in his childhood his tutor used to take him to Ignatius on festivals, and the latter, after his Mass, gave him his hand to kiss, and said a few words of fatherly kindness to him. One day, however, he came dressed much more carefully than usual, his hair artistically combed, and wearing a collar of fine cloth edged with a purple border, upon which the Saint appeared not to recognize him, and went away asking what had become of his little James. The tutor and the child took the hint, and when they returned, the child was dressed in a more modest costume; Ignatius then smiled sweetly upon him, and, at his request, presented his hand to be kissed as before.

11. The furniture for Ignatius' own use resembled in everything what the Sunamitess placed in the room of Eliseus; it consisted of a bed, a table, a wooden stool, and a candlestick. His library was composed of a Bible, a Missal, and the *Imitation of Jesus Christ*. The cassock which he usually wore was old, but scrupulously clean.

XIII.

ON THE RELIGIOUS STATE.

1. Consider your vocation, and you will understand that what would be to others an ordinary thing and of small importance, would not be so to you; for, God has not only called you to His marvellous light, by transplanting you into the Kingdom of His Son, like all other believers; but He has mercifully withdrawn you from the stormy sea of the world, and has placed you in safety from the tempests which arise in it through the desire for riches, honours, and pleasures, and through the fear of losing them, if once they have been obtained. If He has favoured you in this manner, it is that you may preserve the purity of your heart more surely, and that your love for His holy service may be firmer and stronger; it is also that your mind may not be occupied nor fixed upon things so base as those of time; that your love may not be divided amongst many objects, but be concentrated on one only, and that thus it may be given you to labour, with all the power of that love, to attain the end for which you were created, namely, the glory and honour of God, your own salvation, and that of others.

2. If you consider the reward of everlasting life, as we ought all to do, you will be firmly persuaded as

St. Paul was, "that the sufferings of this time are not worthy to be compared with the glory to come that shall be revealed in us," "for that which is at present momentary and light of our tribulation, worketh for us above measure exceedingly an eternal weight of glory." If this is true of every Christian who serves and honours God, you can imagine how glorious will be your crown, if you correspond to your Institute, which not only lays upon you the obligation to serve God for your own sake, but also that of labouring for the salvation of others for the honour and service of God. Listen to what Scripture says to you: "They that are learned shall shine as the brightness of the firmament; and they that instruct many to justice, as stars for all eternity." Words which those who labour earnestly to fulfil the duties of their office should apply to themselves, endeavouring first to arm themselves with the weapons of salvation, that they may afterwards wield them unceasingly unto their life's end.

3. If all is given, over and above, to those who seek first the Kingdom of God and His justice, as He has deigned to promise, can anything be wanting to those who seek and desire only the justice of His Kingdom, and the King of kings Himself, to those who only wish for the dew from Heaven without caring for the fatness of the earth, and whose eyes, closed to the things of earth, remain firmly fixed on those of Heaven?

4. To see a religious sad, who no longer seeks for anything but God, would be no less a miracle than to see a person joyful who seeks everything except God.

5. Francis Coster, when very young, and still a novice, was much given to laughter, as is common with novices. Ignatius once caught him in one of his fits of mirth, and calling him said to him: "Francis, I am told that you are always laughing." At these

words the novice modestly looked down, expecting a severe lecture, but the Saint added: "Laugh and be joyful in the Lord, I command you to be so. A religious has no cause to be sorrowful, but many to be joyful, and this will be your case most certainly if you are humble and obedient. I speak to you thus, because I think that I recognize in you more than ordinary capacity, and qualities which may render you fit for the management of important matters. If, notwithstanding, they should not happen to be entrusted to you, and you are not humble, you will feel regret, and you will be troubled. I observe that the way of living in Rome, and the climate, do not suit you, and perhaps you hope to be sent to Belgium; I, on the contrary, am thinking of sending you to Sicily. Now, if you set your heart beforehand upon any particular place, or office, it will often happen that obedience will dispose of you quite differently, whence will necessarily arise in you sadness and trouble. In order to be always joyful and cheerful, be always humble, always obedient."

6. "When a bad man who is secretly vicious, lives amongst persons who delight in holiness, he cannot remain with them long, either on account of the violence which he is obliged to do himself in order to appear to be what he is not, or because God will not allow him to sully the company of His faithful followers by his presence." There was at Rome a Brother whose conduct gave occasion for grave suspicion. Father Manarè spoke to Ignatius about it, and asked him whether it would not be advisable to forbid this Brother to receive Communion, in order to avoid sacrilegious abuse of it. "No," replied Ignatius, "we will not go so far as that, let us leave all to God, and perhaps He will use this means to show us the real state of the case."

It was so. The Adorable Eucharist was to this wretch what It had been to Judas, the hypocrite was speedily unmasked and dismissed. Despairing of holding their own openly against the children of Ignatius, who were every day taking from them some of their unrighteous conquests over truth, the sectaries of Germany had determined, according to the advice of Melancthon, to alter their tactics, and to change into auxiliaries those whom they could not conquer as enemies. With this object, they attempted to obtain a footing within the Society itself, and, in 1551, they sent to Rome one of their emissaries, a very crafty young man, who solicited admission into the family of the Servant of God. He was examined, according to custom, he went through the trial to which he was subjected successfully, and was received into the Novitiate. To all appearance, he was most regular, he made his confession several times a week, he frequently approached the Holy Table, he chastised his body severely, he was diligent in devotional exercises, he was most obedient to the slightest order of the Superiors, and what is still more strange, he showed neither self-love nor pride, in short he omitted nothing which was calculated to conceal his perfidious design, and to win the esteem of his brethren. When he thought himself well enough established, he began to spread his poison, which he did in a cunning way. He had been given the care of the refectory with another novice as his companion. The latter was Oliver Manarè, who was very learned, and had just finished his course of theology at the schools in Paris. The sectary knew the importance of gaining to his side a person of such merit and, having occasion to speak with him alone, he endeavoured to corrupt him little by little. There were several pictures of saints hanging on the walls of the refectory, and while talking, he asked Manarè one

day what was the use of these representations, and whether it was not wrong to honour them. Manarè gave the answer which a Catholic ought to do who knows his religion, and the other appeared to be convinced by the explanation furnished. Nevertheless, he returned to the subject the following days and, having put forward in succession a whole series of heterodox propositions concerning the authority of the Sovereign Pontiff, faith, good works, and other subjects then much discussed, he attempted to batter down the teaching of the Church. Manarè, surprised and scarcely able to believe what he perceived, seemed to listen to him, contenting himself with opposing him occasionally, so as to allow him to go on speaking, and to see what was in the depths of his soul. The wretched man, believing himself already master of the situation, was emboldened to write down some of his impious views, in order that Manarè might examine them at his leisure. Manarè went immediately to relate everything to Ignatius, whose advice he had taken care to obtain. The heretic was stripped of the habit of the Society, and dismissed at once. The Grand Inquisitor, who heard of the affair, had him arrested, obliged him to confess his guilt, and condemned him to the galleys for life.

7. The more a soul remains in solitude, and detaches itself from all else, the better fitted it is to seek and to find its Creator.

8. It is not enough to profess a high kind of life, if we do not fulfil perfectly what that state requires. Indeed, the Prophet Jeremias says: "Cursed be he that doth the work of the Lord deceitfully;" and St. Paul tells us "that they that run in the race all run indeed, but one receiveth the prize;" and he also says,

"For he also that striveth for the mastery, is not crowned except he strive lawfully," that is, unless he has faithfully fulfilled the duties of his state of life.

9. Let him alone flatter himself that he fulfils his obligations as a religious, who, not satisfied with being free from the things of the world, is also free as regards himself.

10. To imagine, that in what follows under the following numbers, Ignatius wishes to tear out of the heart of his children the legitimate affection and devotion which every man owes to his relations and country, would be to interpret his meaning very wrongly; it goes no further than to remove whatever there may be which is excessive, exclusive, and consequently unjust, in our feelings towards our family and our country. In harmony with Scripture, and with all the doctors who have treated of religious life, and even merely of a Christian life, the Servant of God aimed at recalling us to order, by combating the love of flesh and blood, and the narrow nationalism which, under the seductive pretext of patriotism, would have the effect of imprisoning us in a small circle beyond which we should see nothing. He does not wish us to remain indifferent to whatever does not bear our own name, to whoever does not speak our language, or has not been born in the same land as ourselves. This is the aim and meaning of his recommendations. To him, all men are his brethren, therefore he strives to enlarge the heart of his children, in order to find room there for the different members of the large human family, all sons of the same Father, according to nature and grace, all redeemed by the Blood of the same Saviour, Jesus Christ, all called to the participation in the same inheritance, Heaven. His energetic persistence, and

tenacity upon this point may disconcert us, yet they are necessary and not at all too strong, considering the opposite tendencies which original sin has implanted in us. Still, after having thus provided for the observance of the rights of true charity, far from disapproving of the preservation in us of something special in favour of those to whom Providence has bound us by particlar ties, he encourages us in this by his own example. In 1540 he wrote from Rome to his countrymen as follows: "Ignatius de Loyola, to the inhabitants of Azpeitia, his fellow-citizens, the grace and charity of Jesus Christ! Our great God, Whose wisdom is infinite, knows how often and how ardently, for His sake, I have had the desire and formed the resolution of always showing myself agreeable to my neighbour in the smallest things which depended upon myself, and of obtaining for my brethren all the spiritual help which might be in my power. But I feel this more intensely towards those amongst whom I was born by the special blessing of God, which I can never sufficiently acknowledge. In accordance with this wish, which was inspired by God, and not for worldly ends, I did not refuse, five years ago, in spite of the weakness of my health, to leave Paris and go to your town. You know what resulted from this visit for your common good, and how, having regained a little strength, thanks to the grace and habitual clemency of God, Who had brought me amongst you, I was able to be of some use to your souls. If the spiritual good which I did to you at that time, was not so great as it ought to have been, the fault should be attributed to me. But, as to the desire which I then had, I have it yet, and by it I am urged to labour with all my might to obtain perfect tranquillity for your souls in this present life, and to fill them with joy and real peace."

11. The duty of a good religious is to rouse men to make progress in the service of God and not in that of earthly princes, that he may thus prove that he had done well in choosing such a Master.

12. He who, from love to Jesus Christ, professes to despise the world, ought no longer to find in this world any one place which he considers his fatherland.

13. When a man has renounced the world, he must tear from his heart all particular attachment to his native country, and charity should seek out especially those of other nations. In like manner the streams which descend from the mountains flow sometimes through a plain, and at others through a valley, apparently forgetful of the source from which they rose, that they may hasten to meet other torrents with which, upon reaching them, they become mixed and identified.

14. I will not make excuses for having omitted to write to you hitherto. There is a very valid excuse which speaks for itself. It is this, that those who have renounced the world in order to follow Jesus Christ more perfectly, should also give up and forget all worldly things, that they may meditate more diligently upon heavenly things and long for them more ardently. Therefore they have done with these acts of courtesy that they may be more entirely devoted to the interests of God. If an opportunity had occurred of serving you, for God's glory, I should have embraced it with the greatest eagerness, and I should have shown you, in so far as my weakness allows, how closely I am united to you and all your family, and how highly I value the signal benefits of your forefathers. The only thing which remained to me to do, was to commend you to God, and that I have faithfully done hitherto and will continue to do for the future. I will

ask God to give to you and to all dear to you the greatest happiness, and to direct you by a special protection of His grace for the greater glory of His Holy Name.

15. As to the marriage of which you speak in your letter, it is an affair of such a nature and so foreign to my humble profession, that I have resolved not to mix myself up with it, as being entirely contrary and in direct opposition to the Institute which I have embraced. I can truthfully affirm that for ten or eleven years I have not written one letter to any member of the family of Loyola. For I was convinced when I completely renounced the world, that for the love of Jesus Christ, I was also giving up that family for ever, and that I was never to behold again, nor in any way regard as my own, a family which I quitted after so firm and deliberate a resolution.

16. One winter day, while Ignatius was engaged in prayer, the Brother porter thought to give him pleasure by taking to him at once in his room some letters which had just come from Loyola. But the Saint, wishing the Brother to understand that when a person is once enrolled in the heavenly army, he must no longer occupy himself with the affairs of earth, took the packet and threw it into the fire without opening it.

17. It is not the business of a religious to encourage persons to seek advancement at Court, but that he should rather withdraw them from it to attach them to Jesus Christ. Ignatius answered those who sought his good offices in order to obtain the favour of princes and gain access to their palaces, thus: "My brother, I can only concern myself with introducing you into the court of the King of kings. If you are acquainted with any more brilliant than His, I beg of you to inform me of it, and to obtain an entrance for me. But, if

you do not know of any, and if you also desire to enter the service of the Lord, I am prepared to do all in my power, by my prayers and my endeavours, to aid you to obtain His favour."

18. It is not by busying themselves with worldly matters, nor by diligently courting the great, that evangelical labourers will succeed in gaining the good-will and authority which are necessary to work profitably for the service of souls, but by applying themselves perseveringly to the labours of their ministry, by leading an irreproachable life, by proclaiming apostolically the Word of God, by constantly visiting the hospitals and prisons, and by performing other similar works of charity and humility. The more religious ought to shun the Court of princes, so much the more they should endeavour that from their life and actions may exhale a sweet odour of edification which may perfume palaces. They will thus, to the glory of God, conciliate for their order the favour of men.

19. In a well-conducted Religious Order care should be taken for the old to live like young persons, and the young like old persons, so that the former may show the activity of youth, and the latter the maturity of such as are already advanced in age.

20. "There are three sure signs by which a well-regulated house may be known: they are enclosure, cleanliness, and the rule of silence exactly kept." Ignatius recommended these three points to all, but especially to Superiors, and he himself watched over their observance. He visited the rooms frequently, to see that they had been swept, that the beds had been properly made, that the books were neatly arranged on the table, and that the smallest articles such as the candlestick, shoes, and broom were in their proper place. Except at recreation after meals he would not

suffer conversation. If any one had occasion to say a few words to another, and raised his voice too loud, or made a noise in walking, ascending or descending the stairs, the Saint used to open the door of his cell, summoned the offender, and recalled him to order. "We had often to do penance," relates Father Oliver Manarè, who has transmitted to us these interesting details, "because we had not spoken quietly enough, or had walked too quickly along the corridors, or because we had broken silence in opening or shutting the doors. As to enclosure, except in case of necessity, Ignatius did not wish the doors of the rooms to remain open for an instant, nor the keys to remain in the locks."

21. A community ought to be kept healthy, and the soundness of the whole body must be maintained by promptly cutting off gangrened members before they have had time to infect with their corruption those yet healthy.

22. Ignatius considered it essential to the religious prosperity of his Society to possess always the right of dismissing those whose conversation would have been prejudicial to their brethren. Also, when strangers asked leave to visit the house, after having shown them over it, he stopped them on the threshold and said pleasantly: "This is the prison, thanks to it we can dispense with any other, and with retaining prisoners."

23. Ignatius did not lightly throw back upon the world those whom he had admitted into his religious family, on the contrary, he used every effort to retain them in it, striving to make them such as their vocation required. He spared nothing in order to obtain this result, which he had so much at heart, as many

instances show. However, when, after having exhausted all the means in his power, he became convinced that persons were incorrigible, and that their irregularity would induce relaxation in others, he did not hesitate a moment in freeing his Society from them. More than once, under such circumstances, attempts were made to persuade the Saint to give way concerning them. He pointed out to those who interceded for these unfortunate persons, that theirs was not true charity, but a want of prudence, and he used to say to them: "If when he presented himself to enter amongst us, he for whose sake you bestir yourself so much had revealed himself to be such as you now know him to be, would you have received him? Therefore let him depart now. The first admission was only established in order to try those thus admitted, and to be able to send them away afterwards if the trial shows that they ought not to be kept. I leave the receptions to you, leave the expulsions to me." Once at Pentecost Ignatius sent back to their own families twelve students of the Roman College, and in order to show that the Society derives no less advantage from the dismissal of those unsuited to it than from the continuance in it of its best subjects, he seemed that day to be more joyful than usual. Father Leonard Kessel, Rector at Cologne, once sent away eight of the fifteen religious of which his house consisted. Soon after, being uneasy as to the expediency of the severe measure which he had taken, he wrote to Father Ignatius, stating the motives for his conduct and begging him to forgive him his fault if he had exceeded his intentions. Instead of pardoning him, the Servant of God praised him, and added these words: "If the seven religious whom you have retained show the same obstinacy as the others, I charge you to dismiss them also from the Society."

24. Ignatius had been obliged to exclude from the Society the brother of Lainez, who was so dear to him. Father Ribadeneira entreated the Saint to bestow a little money upon him whom he was thus cutting off from the number of his children, because the unfortunate man had neither the means to subsist in Rome nor to return to his native country, Spain. Ignatius replied thus: "My dear Peter, if all the gold of Peru were at my disposal I would not assist with one farthing those who, through their own fault, have rendered themselves unworthy of remaining with us. Whether they leave religion of their own accord, or cause themselves to be dismissed from it, they have no right to expect from it indemnification for works performed by them while they belonged to it; as if they had not given them to the Lord gratuitously, but had only lent them to the Society, and, after having got the interest, by receiving each day what was necessary, could claim from it in addition as a debt due, the repayment of the capital."

25. In the rules given by the Founders of Religious Orders to their disciples, whatever is immediately connected with the special object of the Order has been inspired by God. Ignatius was firmly convinced of this truth, which he did not perhaps formulate with precision, but which he caused clearly to be understood on many occasions.

As regards himself, he often states, in his Constitutions, that what he prescribes does not proceed from himself but from God, and that he only, as it were, wrote from His dictation. He was still more explicit in what he confided to Father Gonzalez. Often when conversing alone with that Father, who possessed his entire confidence, and whom he had occasion to see every day, he spoke to him openly of the Society and of the end for which it had been instituted, relating to

him its beginnings, its trials, and its increase, and telling him what he wished and what he feared for it, and also the means placed at its disposal for fulfilling its special mission. He particularly called his attention to certain peculiarities belonging exclusively to his Institute, such as the absence of a particular dress to distinguish them from simple clerks, exemption from chanting the office in choir, the erection of colleges and houses for scholastics apart from the other houses and Novitiates, the trials which he makes the novices undergo, who are sent on pilgrimage without provisions, and who are to live upon alms which they beg by the way, in short, many similar things which differed from what had hitherto been the custom among the various families of religious. He then explained to him in detail the weighty and numerous considerations which had determined him to act as he had done; lastly, after having given him the motives which were humanly speaking the most plausible, for all these innovations, he ended by saying, as the highest reason to which nothing could be objected: "It was shown to me thus at Manresa."

The Servant of God did not claim the privilege of a supernatural origin for the essential Rules of his Society alone, he judged that the same favour had been granted equally to other Religious Orders. The following is the way that he was led to explain himself concerning this. Whilst he was engaged in drawing up his Constitutions, the thought occurred to him one day of introducing into them an arrangement which, without belonging to the substance of his Institute, nevertheless seemed to him very useful to adopt. Before making up his mind to do so he remained for some time undecided, asking himself whether he was permitted to mingle his conceptions with those of God, and to establish as a law, and take from himself, a

measure which Heaven had not seen fit to point out to him as it had done the others. After having reflected deliberately before our Lord to solve his doubt, light was shed into his mind, and he understood that in communicating to him certain articles, God had not tied his hands as to the rest, and that in this and similar cases, he was free to act as reason dictated. He did not rest there, but wished to have the opinion of Father Lainez, who he knew had read much of the Lives of the Saints, and was well informed as to all that concerns the commencement and development of different Institutes; he therefore said to him: "Do you believe, Master Lainez, that God has revealed to the Founders of Orders all the prescriptions given by them to their families of religious, or rather that some of these prescriptions have been added by the Founders, who considered them useful for the end at which they aimed?" "I consider it more conformable to faith," answered Lainez, "to think that God, being the chief Author and first Father of all Religious Orders, has not failed to reveal to their Founders the important and substantial points of their particular Institute. The establishment of a Religious Order is in reality, not the work of a man, but the work of God, Who wills that each Order should serve and honour Him in a special way; it belongs therefore to His Providence to point out beforehand the manner in which He means to be served and honoured, for this is a secret which the Founder could neither know nor discover by his own efforts, and consequently God only can teach it to him. As to points which are secondary and accessory, which do not affect the real essence of such Institutes, and which are capable of modification, according to circumstances of time and place, God has left to the prudence and judgment of the Founders the care of settling them, with a certain liberty. He has acted

thus with regard to the Church; whatever was absolutely indispensable to its existence, our Lord taught expressly at first to the Apostles, but as to the rest, He avoided entering unnecessarily into details, and refrained from personally instituting many things of minor importance the organization of which He entrusted to the zeal and wisdom of His ministers." "I am completely of your opinion," replied Ignatius, who, no doubt, judged of other Founders by what he had himself experienced.

26. Apostolical men ought to be firmly persuaded that the success of their ministry is inseparably bound up with the exact fulfilment of all their Rules. This was a sacred principle in the eyes of Ignatius, and he always acted upon it when he had to reply to the requests which he received from all parts to obtain a house of the Society. When princes and cities vied with each other in addressing him, entreating him to found a house, placing buildings at his disposal for this purpose, and pledging themselves to supply the necessary sums for the support of his children, he was in no hurry to grant their requests; without allowing himself to be dazzled by the seductive appearance of such offers, he desired, first of all, to make sure that his children would possess facilities for living as true religious in the place to which they were summoned. If he foresaw that by reason of certain circumstances, regular discipline would suffer, he refused for the present the propositions made to him, deferring their execution to a more favourable time. As he was aware that in communities consisting of only a few members, the complete observance of the Rule meets with insurmountable obstacles, he would not allow himself to accept houses of that kind, and he even approved of the action of Father Bustamente, who had profited by a favourable opportunity to rid the Society of a small

College which must have continued as such, and which had been imposed upon him without his being able to refuse it. He would not further the foundation of establishments unless he felt himself to be in a position to provide them with a sufficient staff, and he opposed the opening of new houses to which he could only send his children by removing them from those already in existence, and which needed their services. He did not allow religious who had been recently admitted into the Society to be prematurely employed in the Colleges, not thinking them yet sufficiently penetrated with the spirit of their vocation, nor formed to the habits which it requires. To act otherwise, was in his opinion, to open a door for relaxation, to compromise the honour of the Society, and to deprive the people of the benefits which they had expected from our presence, as the public good cannot be promoted by men who are not fulfilling the duties of their state of life.

27. "To employ the members of a Religious Order in the service of God, but to the detriment of their Rule, is to cut down the tree in order to gather the fruit." Therefore Ignatius would not allow the Duke of Ferrara, a true friend and great protector of the Society, to have one of the Fathers whom he had asked for as tutor to his son, for being obliged to remain at Court, he would have been prevented from living with his brethren. For the same reason he forbade those whom he had placed at the head of Colleges, to enter the service of Bishops, whenever the distance from the Colleges required absence injurious to domestic discipline. This was again his motive in refusing the office of Inquisitor which was offered to his children in Portugal, as he feared that if he allowed them to accept it, they would be withdrawn from obedience, and their functions would render them independent of their Superiors.

28. The greatest kindness and most signal favour which you can do us is to help us to walk truly and faithfully in the path of our Institute. In our opinion, honours are so diametrically opposed to it, that if means were needed to destroy it completely, we declare, with the deepest conviction, that the most effectual would be to oblige us to accept ecclesiastical dignities. Those who first entered this Society purposed to go, for the cause of religion, and at the slightest sign from the Sovereign Pontiff, to all the countries in the world; so that the original and true spirit of this Institute is to go, in all humility and simplicity, for the glory of God and the salvation of souls, from city to city and from province to province, without settling in any particular country. Not only has the Holy See approved this kind of life, but it has been manifestly blessed by Heaven. God has shown that it is pleasing to Him by making the labours of the members of the Society fruitful, in His mercy, and by using them to re-awaken piety in a large number of souls. Hence, the preservation of their primitive spirit is in a manner the soul of religious societies. If we are able to keep it, there is no doubt that our Society will maintain its position; but if we abandon it, the Society will most certainly be ruined.

29. On the occasion just mentioned, Ignatius was not satisfied with writing to the King of the Romans. He obtained an audience from the Sovereign Pontiff and laid before him with respectful freedom the reasons why he dreaded the honours which it was wished to confer upon his children. Amongst other things, he spoke to him as follows: "Far be it from me, Holy Father, to condemn ecclesiastical dignities or the religious who are raised to them for the welfare of Christianity, and who possess them to the edification

of the faithful, but there is a great difference between the Society and the other Religious Orders. The latter have, by their age, acquired strength to support the heaviest burdens, the former has only lately sprung up, and is yet weak. It is now only composed of two hundred persons, and it would speedily be weakened and scattered if those of special worth were withdrawn from it. Besides, I regard the other Religious Orders in the army of the Church Militant, as squadrons of regulars, who remain at the post assigned to them, who keep their ranks, who show front to the enemy, retaining always the same order and the same way of fighting. But, as for us, we are as the light horse, which should be ever ready on occasions of alarm and surprise, which attack, or give support, as various conjunctions arise, which go everywhere, and skirmish in all sides."

30. "To bring sure ruin upon a Religious Order, it needs only to allow an entrance to the spirit of innovation on any point whatever. Such a change may please you, other changes will be much more pleasing to others, and will seem to them to be absolutely necessary. In this way will be broken, ring after ring, the chain which only continues as such by the mutual dependence of the links, since it is only formed by their union and continuity." Ignatius was certainly not the advocate of routine, or the systematic enemy of progress, but he was prudently on his guard against the eagerness, so natural to certain minds, to introduce novelties on every opportunity under the pretext of improvement. Every well-regulated community has its own customs and traditions, which are a precious inheritance received from the supernatural wisdom and the experience of its founders. In establishing any custom, or in deciding upon any

measure of apparently secondary importance, they were actuated by motives which still hold good, and which those who come after them ought to respect. It was proposed to Ignatius to change the Friday evening collation into a real fast; such a change seemed slight, but he would not consent to it. The Rector at Venice gave a spiritual conference daily to his children, and on feasts addressed them a second time, which exercise had already produced remarkable fruit; Ignatius did not approve of this, and restricted him to once a week. Besides the usual reading in the refectory, Father Olave had introduced, in the Roman College, the reading of the Life of the Saint for the day from the Breviary; Ignatius rebuked him for so doing, not that he considered it bad in itself, since he afterwards adopted the plan, but because he wished to make his subordinate feel that it was not his place to establish anything out of his own head, in addition to the common practice. Father Jerome Nadal did not come off so well; on his return from Spain, whither he had been twice sent as Visitor, he twice attempted to obtain from the Saint a prolongation of the time to be spent in prayer by the scholastics, and having urged this too strongly, he received a sharp reprimand, and Ignatius deprived him of a considerable part of the government of the Society which he had entrusted to him.

31. A religious ought only to co-operate in such good as is conformed to the spirit of his Institute. Ignatius was very firm on this point, and whenever he saw that a zeal more ardent than enlightened was leading one of his children to undertake works otherwise excellent, but whose execution was incompatible with the prescriptions of the Rule, he did not allow him to form projects, but forbade it expressly, and told him

for his consolation: "God will not call us to account for that."

32. Ignatius was the determined enemy of exemptions, and strongly attached to community life, which he recommended unceasingly and practised faithfully up to his life's end. Even when he was ill, he would not allow himself to be treated differently from his brethren, and one day when a bunch of grapes was placed before him at table which had not been handed to the others, he summoned the Father Minister, and reproved him for it.

33. Reason has its province, which is vast and beautiful enough for it to be satisfied therewith, and if it goes beyond, to exercise itself elsewhere, it runs great risk of making a serious mistake. What concerns perfection does not come within its sphere, and spiritual things are ruled by higher principles which the light of nature alone cannot reach. This is a truth which should be deeply impressed on those who are pledged to religious life, and who desire to persevere therein. A doctor, enlightened in other respects, lost his vocation through failing to recognize this. He had been in the Society for some length of time, and his talents had caused him to be chosen to inaugurate the teaching of philosophy in the Roman College, which had lately been opened. Unfortunately, on this grand opportunity, puffed up by his knowledge, and too self-confident, he had the imprudence to exercise his judgment concerning the Constitutions of the Order, and to wish to determine them freely according to his own ideas. In this unsatisfactory state of mind, he met with several points in the Institute which were not to his taste, and which he desired to see removed, or at least modified. Not contented with this inward criticism of the work of the holy Founder, he expressed

his opinions on all occasions. Ignatius having been informed of this, sent for him, and tried every means to bring him back to sentiments more conformed to the state of life which he had embraced; however, it was in vain, and his endeavours failed to overcome the obstinacy of this foolish man, whom he was obliged to dismiss, saying to him these memorable words: "The authority of Aristotle cannot prevail over that of the Gospel, and in matters which relate to the acquisition of holiness, human wisdom is not to be taken for an arbiter."

34. As nothing is more calculated than discord to disturb and destroy the peace in a religious house, so also, there is nothing which renders it more contemptible in the eyes of worldly people, than to see its members divided amongst themselves, and as it were pulling each other to pieces. Take away charity, which is the soul of religion, and by a necessary consequence, all religious virtues will die.

35. Although he was very desirous to see the number of those increase who joined themselves to him to labour together for the glory of God, Ignatius was far from accepting indiscriminately all who offered themselves. His enemies have tried to make this a reproach, and would not see that such a reproach was in reality the highest praise. One of his biographers expresses it thus: The Servant of God was a wise fisherman; he did not throw a net at hazard, which would have enclosed a miscellaneous multitude, but he used the hook, which allowed him to choose his prey. "There are," he said, "two points as to which I shall never give way: the first is, to admit no one into the Society without great caution, the second is, not to employ in the service of souls those who have been admitted, until they have given numerous and un-

equivocal proofs of virtue and prudence, in the house as well as elsewhere." At the close of his life, in spite of his longing to quit the prison of his body in order to go to God, he was heard to say, "If anything could make me desire the prolongation of my exile in this world, it would be, above all, that I might be even more vigilant than in the past as to the admission of those who offer themselves to us." He chose his subjects, not on account of a certain natural goodness which might be more correctly called apathy, but from an energetic cast of character promising resources for action, and he said on this subject: "Those who have no aptitude for looking after others are not suited to the functions of the Society. It is not made for those who, when in it, would be of no use but to themselves." One day he was on the point of dismissing a novice from whom no good could be expected for others, and some one begged him to help the young man, representing that his compliance would preserve a soul from making shipwreck in the world. He was firm, and replied: "There are other Orders which will render him this service, and which have been established precisely for that object." When a candidate solicited entrance into his house, he studied with all possible care his character, powers, and tastes, he inquired particularly as to his life and habits from his relations, from strangers and from those who knew him, so as only to receive those who were really made for him, and were in a manner already moulded for the end at which he aimed. As to this he often said: "I prefer that the Society should excel through the quality and worth of its members rather than through their number; I prefer that it should be distinguished by the real merit of those who compose it rather than by a name and a particular dress." He highly valued learned persons; nevertheless, by reason of the urgent needs

of the Church in his time, he sought his recruits still more amongst those who had already some experience of the world, and whom some position of dignity distinguished from ordinary men. He considered that those who possessed these advantages would be more speedily in a condition to render service, and that the authority which they had previously acquired would help them to manage important matters, and be a recommendation in dealing with others. Convinced besides, that persons of that character do not stop half-way either in good or evil, but follow the path upon which they have entered to the end, he reserved to himself, while opening his ranks to them, to try them with even greater care than the rest; and if they did not correspond with his hopes, he set aside the counsels of human prudence, and did not hesitate to send them away. He was careful, however, not to reject men of ordinary capacity but solid virtue; on the contrary, he received them eagerly, convinced that their example alone is already a sermon of which the power often surpasses that of the most eloquent orators who have only the gift of speech with which to act upon souls.

36. The state of life which we have embraced requires us to be men crucified to the world, for whom the world in its turn is to be crucified; new men, I say, who put away their natural affections in order to put on Jesus Christ; men dead to themselves that they may live to justice, and who, according to the saying of St. Paul, show themselves ministers of God, "in labours, in watchings, in fastings, in chastity, in knowledge, in longsuffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, in the power of God; by the armour of justice on the right hand and on the left, by honour and dishonour, by evil report and good report," men in short who are striving unceasingly

to reach a heavenly country, and who animate others to desire the same by all the means in their power, and with which their unwearied zeal to promote God's greatest glory inspires them—men free from the dominion of passion and even from inclination, dependent upon the will and even the slightest sign of their Superiors, the secret intentions of which Superiors, and the motives for the orders which they give, they are not accustomed to seek for, any more than the reasons why they elevate one and cause another to remain in obscurity, according to their will, but who believe that Heaven guides Superiors, leaving to us the glory and merit of simplicity and obedience; men, consequently, who are ever ready, without any need of forewarning, for anything, however difficult, however unreasonable it may seem to them to be.

37. When a person has made in a wise and suitable manner, without taking counsel with the flesh or the world, an Election which is in itself mutable to change, it is not necessary to make a new Election. It suffices to perfect oneself in the state of life which has been chosen, as far as one is able.

38. If any one has chosen without due consideration a state of life which is immutable, it only remains for him, when he begins to repent his imprudence, to repair, by a holy life, and the exact fulfilment of the obligations which he has contracted, the mistake which he has committed in so acting.

39. Let him who is making the Election be thoroughly recollected inwardly, and during the whole time of his deliberation let him shut the doors of his senses as well as of his mind to all else; he should not willingly consent either to see or to hear anything which does not come from above.

40. Three times, in each of which a good and right Election may be made. (1) When God our Lord so moves and attracts the will, that, without doubt or the power of doubting, such a devoted soul follows what has been pointed out to it, as St. Paul and St. Matthew did when they followed Christ our Lord. (2) When the impulse of grace is not so powerful, but is nevertheless strong enough to supply a kind of assurance that the Holy Ghost is calling us to a certain state of life. (3) When the soul, following the light of faith, and free from the agitation produced by divers spirits, chooses, to make its salvation more sure, one particular kind of life amongst those which the Church authorizes.

41. There are two great and distinct ways which lead infallibly to salvation provided a person walks faithfully in them, the way of the commandments and that of the counsels. The first leads to Heaven by the observance of the precepts which God has laid upon all, and to which all, without exception, ought to conform their life; the second tends to the same end and proceeds towards it by adding, to the observance of the precepts, the practice of certain counsels the following of which our Lord does not prescribe under pain of incurring His displeasure, but which He points out as means for the attainment of a higher degree of holiness, and as a more efficacious safeguard for the fulfilment of the precepts. Considered in themselves and apart from particular situations, these two paths do not possess the same advantages; and the way of the counsels offers guarantees for the final success of the journey which the way of the commandments does not afford to an equal degree. It might appear, consequently, that all, indiscriminately, ought to enter at once the way of the counsels; it is not so, however, and such a conclusion would be incorrect.

Many persons, indeed, have not the possibility of choosing between these two paths, and circumstances, over which they have no control, cause them to remain willingly or unwillingly in the simple way of the commandments. It is not for them to leave that path, and they can remain in it without fear; by walking in it courageously, with the aid of the helps which will not be wanting to them, beatitude is secured for them, which they will one day possess. They should therefore beware of murmuring at their state of life; they have no cause for so doing, the lot which has fallen to them is not only good and excellent, although there may be another and a more preferable one, but for them, and in their present case, their part is the best, and the most favourable, since it is that which is allotted to them by a wise and paternal Providence, supremely disposing all things for the greatest profit of each. If they are still tempted to complain, it is well to remind them, that in their case, *le mieux est l'ennemi du bien.*

There are others who are placed in quite a different position, and who confine themselves to the practice of the precepts although there is no serious obstacle to hinder them from embracing that of the counsels. The number of such persons is not so limited as those whom it concerns often try to persuade themselves. The Divine Master appears to them and says to them as He did to the young man in the Gospel: "If thou wilt enter into life, keep the commandments;" then He adds: "If thou wilt be perfect, go, sell what thou hast and give to the poor, and thou shalt have treasure in Heaven: and come, follow Me." "By following My counsel you will do what is most pleasing to Me and no less profitable to yourself. Nevertheless, I do not require this absolutely, I do not make it of rigorous obligation to you, it is lawful you to remain as you are without disobeying Me;

yet believe in My love to you, it is this love which causes me to urge you to it, take the second course which I set before you, it is worth much more in itself, and especially this is so for you." Many of those to whom this invitation is addressed answer to it without any need of its being frequently repeated. It costs them much to do so, no doubt. Nature strives to keep them back, but they persist, turning a deaf ear to its objections, and some rejoice at the resolution which they have made. These are the valiant ones. Many, alas! have not their generosity: these are the pusillanimous. They feel the value of the call which they hear, and are touched by it, but they do not know what decision to make, they dare not refuse what is offered, but are still more afraid to accept it. They are for ever considering the pros and cons, and never come to a determination. To excuse this want of courage to themselves, and to reassure themselves under the reproaches of their alarmed conscience, they take refuge in vain pretexts. They tell themselves, and repeat it for months and years, that it would be imprudent to solve a question which is not yet ripe for decision. Vainly has our Lord's saying caused a bright light to shine before them. They pretend that it is too feeble, that they desire one which is more brilliant, and in order to come to a decision they require evidence which they have no right to expect. The truth is that, perhaps without knowing it, they are afraid of seeing too clearly, and not understanding that in these matters the miraculous does not usually enter into God's plan, He having sufficiently provided us in giving us for guides, reason, and the teaching of faith, they call upon God to work wonders in order to dictate to them what they ought to do. It is these irresolute ones, whether conscious or not of their folly, whom Ignatius has in view in the four following paragraphs, by which they will do well to

profit, if they do not wish their life to drag on to the end in troubles and anxieties.

42. It is necessary for him who wishes God to show him what He requires from him, whether it be to embrace a state of life, or anything else which concerns the soul, to begin by stripping himself of all self-love and all private inclination. He should then abandon himself completely and unreservedly to God, being ready to perform whatever God shall suggest to him. Lastly, he should not imagine that he will receive letters from Heaven to reveal to him God's orders concerning him; but, consulting the evangelical counsels of the Eternal Word, and estimating, with a view to the end for which he was created, the consequences of the various alternatives amongst which he has to choose, he should judge as to the course to be adopted and that to be rejected. If, after all this, he is anxious and uncertain, and still hesitates, let him dwell upon the thought of death and of the Last Judgment which will follow it, and let him embrace definitively what he will wish to have embraced when on the dread threshold of eternity.

43. He who desires to make a good Election ought to be quite willing to embrace the counsels as well as the precepts. I go further still: in so far as it depends upon himself he should incline to the counsels, if the greater service of God demands it. In fact it needs more evident signs to decide that it is the will of God for a person to remain in a state of life in which it suffices to keep the commandments, than to enter the way of the counsels, since our Lord has openly urged the following of the counsels, whilst He has declared that great dangers are incurred in the midst of riches and pleasures.

44. If it is allowable to ask God for miracles in order to learn His designs with regard to us, let us ask for them to be numerous and striking, so as to be assured that it is more proper to confine ourselves to the mere observance of the commandments than to add to it the practice of the counsels, for Christ has plainly urged us to embrace the counsels, whilst He has declared that the possession of riches is a source of many difficulties and productive of great risk in the matter of salvation.

45. As for those who wish for an angel from Heaven, to assure them that they may safely enter religion, they have much greater need of an angel to tell them to remain where they are, with the assurance of being saved there, so many and so great are the perils met with, whilst on the other hand, the aids are few, and in small proportion to the dangers run; whereas in the cloister, it is easy for him who keeps his Rule, not only to be saved, but to become a Saint, since he will never commit a serious fault, or if he does, he will at once rise again.

46. If you find some difficulty in deciding as to the choice of a state of life, place before your eyes a stranger whom you meet by chance, and who, being in a position similar to your own, consults you as to the course which he should take; then ask yourself, with the view to his greater spiritual good and the honour of God, what advice you would give him, and take it for yourself.

47. The Society having been raised to be a Religious Order by Pope Paul III., it was necessary to give it Constitutions. Meanwhile, until he could draw up Constitutions properly so-called, Ignatius sketched for his children, in the following eleven Rules, their prin-

cipal obligations towards God, towards their Superiors, towards their brethren, and towards themselves.

A. Have always, as far as possible, God in your mind and your mind in God; think of nothing, love nothing apart from Him, and whether alone or in public, never turn away your eyes from His. Let all your proceedings tend to the fulfilment of His most holy will. Let your conversation turn only upon Him, and in all your labours never aim at any other reward than Himself. Take the life of Jesus Christ for your pattern, imprint it as a seal upon your own, and strive to become living images of Him.

B. See God in your Superiors in order that respect for their authority and prompt obedience to their orders may be made easier to you. Be certain that obedience is an infallible interpreter of the Divine will, and a guide which cannot lead you astray. Lay bare to your Superiors, and to those who have the care of your soul, the most secret recesses of your conscience. Let your interior remain ever open to them, hide nothing from them, lest the enemy should take advantage of it to plot your ruin secretly. Be still more careful not to guide yourself by your own understanding, which is all the more blind when it thinks itself enlightened.

C. In labouring to withdraw others from the slough of their disorders, act prudently, use the precautions which those employ who afford succour to a man who is on the point of drowning, and who take care not to be drawn under by him whom they are trying to save. Let mutual charity cause you to love one another, not only as brethren, but as other selves. Since in debates we often see shoot forth, if not flame, at least some spark of indignation, refrain entirely from disputing; and when there is diversity of opinion amongst you, put far from you all desire to triumph over others. Let

the love of truth and the desire to make it known rule and terminate the discussion.

D. Keep silence unless necessity requires you to speak, and then see that your tongue does not serve as an organ for pride which delights in words of arrogance, for curiosity which is ever in quest of trifling news, for envy ever ready to censure our neighbour, for idleness which, to while away its weariness, spends its time in silly jokes.

E. Whatever great things the Divine Goodness may deign to perform through your ministry, do not imagine yourselves on that account to be extraordinary men, and do not appropriate to yourselves any part of the praise which belongs entirely to the arm which has employed you, and not to an instrument which is generally very disproportionate with the success obtained, like the jawbone of an ass which Samson used to exterminate the Philistines.

F. Count as little intelligence, eloquence, learning, and ability in conducting business, and never consider yourself better rewarded for your services to others than when you receive from them affronts and outrages, the only salary which the world paid for the labours of Jesus Christ.

G. If any person happen to commit a fault which is publicly known, so that their authority and the regard in which they were held suffer by it, let them not lose courage thereat, let them not be discouraged nor give way to distrust, but offer great thanksgivings to God, in that, by permittting their fault to be known, He has been pleased to disclose the weakness of a virtue which was considered stronger, so that there might be no longer danger of their being esteemed more highly than they deserved.

H. Let the fall of one be a lesson for all his brethren, let it teach them to remain upright, let it

remind them that they are formed of the same clay as he who has fallen, let it rouse them to offer earnest entreaties to God, that the guilty one may be completely restored.

I. At recreation, during the few moments which are given for the mind to unbend, do not forget the modesty which the Apostle desires to see always shine in us, and do not indulge in immoderate mirth any more than give way to a gloomy melancholy which would keep you apart from others to shut you up in yourself.

J. Let us not allow what we already hold to be snatched from our hands in the deceitful hope of a greater good; but we must know well that in order to make us give up the good works which we are bringing without difficulty to a successful issue, our perfidious enemy excites ardent desires within us of undertaking extraordinary things which will never be accomplished.

K. Lastly, continue immoveably attached to your holy vocation, as if you had taken root in the very foundations of God's house, remembering that as the devil often urges solitaries to wish for the offices of common life, in the same way he is wont to make those who are called to labour for the salvation of souls long after solitude. By means of this artifice and aided by their inconstancy, he leads both to their ruin, by making them follow paths which are the opposite of those which God had caused them to enter.

48. St. Ignatius used to give the five following counsels by way of viaticum to those of his children who were setting out for distant countries:

A. Remember, my brother, that our Lord Himself is sending you to foreign shores, to be His agent or messenger there, as we commonly say.

B. See that you take care of yourself and guard yourself, as a man ought to do who is exposed to many perils in the midst of his enemies.

C. Mortify your senses, and above all restrain your eyes.

D. Behave with regard to time as if there were only one, and that ever the same; be equable in prosperity as also in adversity, and continue free from trouble in the midst of fortunate events and distressing circumstances.

E. Do not allow your mind to remain idle, but whether in travelling, or in doing business, rise higher; above all, let there be calmness, carefulness, and propriety at table and in conversation, that you may not fail in foresight nor in purity of intention.

49. St. Ignatius drew up rules for making the Election wisely in ordinary cases, but he does not mean by this to fetter the action of the Holy Spirit, Who breathes where He wills, when He wills, and as He wills. For this reason he says: "When the Holy Ghost urges some one to make a choice, He easily supplies what is wanting in the order and form of the Election."

50. In an Italian manuscript preserved at Florence, is found excellent advice on perfection, put into verse probably about the time of the commencement of the Society, by Father Andrew des Freux or Father Fulvius Cardulus. They have been often placed at the beginning of the Spiritual Exercises and have also been published with the Rules of the Society. They begin thus:

"This is the teaching which Ignatius gives his children, in order to obtain great advantages for them by the help of a short method:

"Resist no one, not even the least; even when you

are in the right, prefer to yield rather than to triumph over any one.

"Study to obey blindly in all things and submit your judgment willingly to each.

"Do not dwell upon the faults of others, and if you have perceived them hide them; but seek out your own, and be glad that they should be known.

"Whatever you do, or say, or think, before all, ask yourself if it will be useful to your neighbour and pleasing to God.

"Always keep your liberty of mind, and let no event, and no person, however powerful, deprive you of it.

"Do not form ties easily with all, but before admitting any one to your intimacy, let him be approved by the intelligence and the reason.

"Exercise your soul and body assiduously in the works of piety; be foolish in the eyes of men, you will thus be wise in the eyes of God.

"Arrange to go over carefully morning and evening this teaching, and, when retiring to rest, add to it some prayers."

51. In another manuscript at Florence, after the letter to the scholastics at Coimbra on obedience, is found, under the title *Satellitium hominis boni*, an enumeration of the qualities which a truly virtuous man should possess.

"His thoughts are lofty and pious, he distrusts himself.

"His conversation is modest and circumspect, he is careful not to offend against truth.

"His exterior is calm, he is humble, he has a gentle gaiety.

"His manners are prudent and wise, gentle and agreeable, pious and edifying.

"His dress is clean, decent, and suitable.

"He is abstemious, his food is simple and suited to nature.

"His sleep is moderate, he takes it conveniently, and at proper times.

"His prayers are diligent, accompanied by hope, rendered affectionate by charity, and strengthened by faith.

"His recreation is modest, rare, and short.

"He does all in union with God."

This sketch of the truly virtuous man bears the name of no author, but the place given to it after the letter on obedience, and the conformity of its doctrine with that of St. Ignatius, permits us to attribute it to our blessed Father, or to one of his early followers.

XIV.

ON PRAYER.

1. If all the people and all the reasons in the world should unite in recommending anything to you, do not undertake it without first consulting God in prayer. We ought not to set about anything of importance without having previously commended ourselves to God, or at least looked up to Him, asking Him to direct us, and putting all our trust in Him, as in the best and wisest of fathers.

2. Ignatius attached great importance to the diligent practice of prayer. From the first moment of his return to God up to the close of his life, he never failed to devote a considerable time each day to this holy exercise. Our Lord Who, as Lainez says, delighted in a special manner in the soul of His servant, for His part hastened to lavish upon him in prayer His rarest and most precious graces. He then had familiar intercourse with him and treated with him as He treated in old times with His great friend Moses. These are also the words of Lainez. Departing from His usual conduct towards others, He had dispensed with, in his case, the intermediate steps which many, even amongst the most favoured souls, must slowly climb one by one, and He had raised him almost from the first to the most elevated heights of contemplation. In his raptures and ecstasies, which sometimes lasted for hours, and even on one occasion for a week, Ignatius was, by his

own admission, much less active than passive, he lost the use of his senses, his body rose from the ground, he remained suspended in the air at a height of several handbreadths, and his face shone with a dazzling light which could scarcely be endured. His soul was inundated with ineffable delights, his heart burned with love to his Creator, and his will became armed with steadfast courage to perform all that Heaven expected from him. At the same time, the veil which hides from us impenetrable mysteries, was withdrawn from his eyes, the most vivid light illuminated his understanding, the most difficult truths were plain to him, the order pursued by the Divine Architect of the universe in the creation was revealed to him, he was shown the wonder by which the Body and Blood of the Saviour are present in the Eucharist under the sacramental species, the Adorable Trinity manifested Itself clearly to him, though under forms adapted to our way of conceiving things here below. Moreover, he could say in confidence to one of his friends: "At Manresa, in a single hour, I knew more than all the doctors in the world could ever have taught me;" and also: "If all the sacred writings were to be lost, and together with them all the proofs which establish our belief, my faith would remain uninjured; enough has been shown to me in prayer to cause me to be ready joyfully to shed the last drop of my blood at once, in testimony to the truths which Holy Church presents to us."

3. By Spiritual Exercises are meant certain ways of examining the conscience, of meditating, contemplating, and praying vocally and mentally. . . . As walking and running are bodily exercises, in like manner the various methods of preparing and disposing the soul to get rid of all its unruly affections, and, after having got rid of them, of seeking and finding the will of God in the

ordering of one's life, with the view to salvation, are called Spiritual Exercises.

4. In the opinion of Ignatius, the Spiritual Exercises are a certain source of such precious blessings, that he thought he could not manifest his gratitude to his benefactors, in any way more advantageous to them, than by inducing them to use these Exercises. He wrote as follows to Dr. Miona, who was his confessor at the University of Alcalà in Spain, and afterwards in Paris: "I much wish to receive news of all that concerns you; and this is not surprising considering how much I owe you as your spiritual son. I should wish, as is only just, to correspond to the love and paternal devotion which you have always had for me, and which you have shown by your deeds; but I know of no other means in this life of discharging part of my debt towards you than to induce you to make, for a month, under the direction of him whom I have named to you, the Spiritual Exercises, as you yourself offered to do. If therefore you have tried them and relished them, I ask you, for our Lord's service, to write to tell me so. If you have not yet done so, I entreat you by His love, and by the painful death which He suffered for us, to set about it. If you should ever repent having done so, I will not only willingly undergo any punishment which it may please you to inflict upon me, but I will consent also to be regarded by you as a man who mocks spiritual persons, to whom nevertheless I owe everything. . . . I conjure you most earnestly, for our Lord's service, to do what I have told you, that the Divine Master may not some day reproach me for not having urged you thereto with all my might, since the Spiritual Exercises are all that I can conceive, feel, or understand that is best in this life, both for the benefit which a person may derive from them for himself, and for the

fruit, help, and spiritual advantages which he may draw from them for others. Even though you should not feel the need of them for your own private good, you will see that they will serve you more than you can imagine, in promoting the spiritual good of others."

5. Amongst the numerous and important services rendered to the Church by Ignatius, that of causing meditation to be valued is not the least. His efforts in this respect have been crowned with wonderful success which, after three centuries, still continues, and we see it still in practice. We may safely affirm that if, at the present time amongst us, meditation has definitively become part of the daily habits of a large number of believers, it must in great measure be attributed to Ignatius. Many obstacles had to be overcome in order to obtain such a result, and the undertaking was an immense one. With some it was a matter of returning to an observance which was to them obligatory, it is true, but against the re-establishment of which they urged the prescription of long disuse. Others had to be led to adopt a practice to which they had been hitherto strangers, and which could not be laid upon them by any positive precept. Indeed, it was most desirable, or even necessary, to furnish all with some safe rules to guide their inexperience in the path upon which they were urged to enter. Ignatius proved equal to this threefold task; with the help of his Exercises, he made himself, at the same time, according to the needs of each, the restorer, the introducer, and the teacher of mental prayer.

Although, in the intention of their author, the Spiritual Exercises are not a mere manual of meditation, and their scope goes far beyond that, yet meditation occupies so considerable a place in them that, to apply oneself to these Exercises is necessarily to apply oneself

to meditation. Consequently, in labouring with all his might to extend the use of the Exercises, Ignatius laboured also to spread far and near the practice of meditation.

At the present day we cannot easily picture to ourselves a religious house whose members are not constrained, by their rule, to devote a fixed time every morning to meditation, but at the time when Ignatius appeared, such a phenomenon was comparatively rare. There were then to be met with, side by side with monasteries which had preserved all their primitive fervour, others in which mental prayer was entirely neglected. This was a breach by which relaxation could not fail to enter; and sad experience showed it only too well. The Saint quickly perceived this evil, he wished to remedy it as soon as possible, and did not wait to set to work until he had been ordained priest.

Soon after his conversion, whilst engaged in the elementary study of letters at Barcelona, he heard of a convent of nuns in which regular discipline was seriously relaxed. He at once formed his plan. He chose the church of that convent for his usual place of devotion, staying there prostrate for four or five hours daily, and imploring with tears the success of his design. The assiduity of this stranger was remarked, The curiosity of the nuns aroused concerning him. They learned that the whole city considered him to be a saint, and they wished to see and hear him. Ignatius presented himself at the grating, and spoke forcibly of the perfection which God requires in His spouses, of the strict account which they will have to render to Him in this matter, and of the terrible punishments which those will not escape whom death shall surprise in their unfaithfulness. Their hearts were deeply touched. He was about to retire, but they made him promise to return. This was what he hoped; he returned, and in a

series of conferences unfolded successively the great truths whose efficacy he has himself experienced at Manresa. He treated of the end of man, of sin, of Hell, of the necessity of following Jesus, Whose different mysteries he set before them by turns. The nuns were never weary of listening to him, but he was not satisfied with this. He asked them not to be contented with hearing him speak, but to reflect at leisure after his departure upon what he had said to them. He desired them to take it to themselves personally by serious self-application, and to put away whatever they discover which is not in accordance with the holy state which they have embraced. His advice was accepted with docility; after the Spiritual Exercises, under the influence of meditation, of which he has thus brought back the use, abuses disappeared, regular discipline flourished again, and the convent was gradually transformed. Such a change irritated certain persons whose guilty projects it defeated, and it was their wish to prevent Ignatius from continuing his cares towards the nuns, and from concluding what he had so happily begun. He received notice to cease visiting the convent, and was threatened with injury if he does not attend to this injunction. He was firm; hired persons were posted on the road by which he must pass, to insult him, and twice go so far as to ill-treat him cruelly. Yet he persevered in his good work. Exasperated by such constancy, the rage of his enemies knew no bounds, and they commissioned two Moorish slaves to kill him. These men lay in wait for the Servant of God in a solitary place and struck him so violently that at last he fell to the ground like one dead. He was found by some passers-by, who carried him to his lodging, and when, after fifty-four days of suffering, hanging between life and death, he was able to rise from his bed, in spite of the representations and entreaties of his friends, he hastened there again to

impress the seal of perseverance upon all those hearts which he had brought back to God. Nor is this an isolated fact. What Ignatius did on this occasion he himself repeated, and has also since done by his companions, whenever occasion required. In like manner, by means of the Spiritual Exercises, he re-established the practice of meditation in a large number of places.

6. Ignatius not only employed himself successfully in causing meditation to revive in the cloister, but also contributed, as much and perhaps more than any one else to make it penetrate and become common amongst the clergy and the faithful. Before his time men of the world, even those who were good and pious, had scarcely heard the word meditation uttered. A commonly received prejudice caused it to be regarded as incompatible with the exigencies of secular life. There was so little hope of its gaining an entrance therein that no attempt was made to obtain it, and most Christians were thus deprived of one of the surest means of sanctification which could be offered to them. Without troubling himself about the ideas then current on this point, the Servant of God resolutely undertook to lead men of all conditions to so salutary a practice; and, with the help of his Exercises, he has succeeded. We have already remarked, that whilst aiming at a more general result, the Exercises have this effect, in itself an important one, of bringing those who follow them to the practice of meditation. They show the importance of it, they give esteem and relish for it, they facilitate its use, they cause the habit of it to be formed, and the need of it felt. In order to measure the extent of the influence exercised by Ignatius on the spread of meditation throughout Christian society, we have only to recall to mind the immense number of those who were persuaded by him, directly or indirectly,

to apply themselves to the Exercises. We must count them by hundreds and even by thousands. Through his urgent solicitations, addressed by word of mouth to those whom Providence brought into immediate contact with him, and through his active correspondence by which he roused the absent, he had the joy of seeing the Exercises widely spread in a short time. The most illustrious persons in the universities, men high in office, nobles, prelates, and princes of the Church, considered themselves fortunate in going through them under his direction. Thus, whilst going through his course of philosophy at Paris, he gave them to three of the most celebrated doctors of the faculty. They were so amazed at the way in which he declared to them the most sublime mysteries of the faith, that, proclaiming him their master, they proposed, if he would consent to it, to make him a doctor without submitting him to an examination. In order to give the Exercises to Peter Ortiz, who was commissioned by Charles V. to maintain the cause, at the Court of the Sovereign Pontiff, of Catherine of Aragon, who had been unjustly repudiated by Henry VIII., he shut himself up for forty days in the solitude of Monte Cassino. When the retreat was ended, the Emperor's envoy declared that he felt extreme joy and extreme grief. His joy was caused by his having learnt, in so short a time, this new philosophy of the existence of which so many years of study had not given him the slightest suspicion; but at the same time he deeply regretted that he had come to the knowledge of it so late, at an age and in a position in which it would be very difficult for him to profit by it as he wished. Ignatius also gave the Exercises to Cardinal Contarini, and that Prince of the Church conceived such high esteem for them that he desired to copy them with his own hand and bequeath them to his relations as the most valuable part of his inheritance.

Being unable to satisfy the eagerness of all who desired to receive the Exercises from him, Ignatius deputed his children to give them. To mention only the principal, Faber, Canisius, Strada, Araoz, Villanova, and Domenech, gave the Exercises to a multitude of persons of every rank in Spain, Portugal, Italy, Germany, and France. While the Council of Trent was being held, Lainez, Salmeron, and Le Jay explained them to a large number of the members of that august assembly. After the lapse of some time, being no longer able to accede to the requests which they received, they were even obliged to use as directors those who, having presented themselves first, had been fortunate enough to learn from them how to handle these spiritual weapons. When they returned to their respective dioceses, many of these prelates wished their clergy and people to enjoy the same privilege, and endeavoured to procure it for them.

7. Ignatius used every means, and turned all to account in order to lead others to apply themselves to the Spiritual Exercises. When he was studying at Paris, there was in the city a celebrated Doctor of Theology, otherwise a good man, but more occupied with worldly affairs than with his spiritual progress. Ignatius earnestly desired to win him entirely to Jesus Christ, but did not know how to gain his object. He had already made several unsuccessful attempts for this end. At last, one day, accompanied by one from whom I heard it, relates Father Ribadeneira, the Servant of God paid a visit to the Doctor and found him playing billiards. "You have come opportunely, Master Ignatius," said the latter to his visitor, "we will play together." The Saint excused himself, pleading his total ignorance of the game. "No, indeed," persisted the other, "you shall learn it, and will play at least one

game; you cannot refuse me that." "Well! be it so, illustrious Doctor," replied Ignatius, "let us play, but what shall we play for? A poor man like myself cannot play for money, and if we play for nothing the game possesses no interest. This is my idea: as I have nothing in the world but my own mean person, that shall be my stake. If I lose, I will obey you for a month, and if you lose, you will do the same to me." The Doctor in joke accepted the conditions. The game began; Ignatius, who had never touched a cue, played nevertheless so successfully that our Lord Himself seemed to guide his hand. His adversary did not make one point, and was completely beaten. Understanding that there was something extraordinary in this, he confessed himself vanquished, he made the Spiritual Exercises for a month under the direction of Ignatius, and profited so much by them that his life completely changed, to the great edification of all.

8. The restorer of meditation in the cloister, and the introducer of it amongst Christians living in the world, Ignatius is also, if we may be allowed to use the expression, its legislator. That he is a consummate master in this Divine knowledge no one denies; but without wishing to force our opinion upon any one, we think we are also justified in saying, that for the generality of those who apply themselves to meditation, there is no guide equal to him. St. Philip Neri, who also engaged himself so successfully in extending the practice of meditation, proclaimed himself his disciple in this matter, and declared that he only began to make real meditation after he had been taught in his school. Meeting one day two of our Fathers in a church, he asked them to what Order they belonged. "We are religious of the Society of Jesus," they replied.

The Saint at once rejoined: "You are sons of an illustrious Father, for my part I owe him deep gratitude, for it is in his school that I learned how to make Mental Prayer."

Not that Ignatius intended in his Spiritual Exercises to write a didactic treatise on meditation, but in reality all the essential elements for a treatise of such a nature are to be found in his book, and for its composition it would suffice to collect and place in synthetical order the information which he gives successively according to the needs of him who is going through the Exercises under his direction. We appeal confidently to the testimony of those who have had experience of this; from whatever point of view we consider the theory of meditation such as it is easily evolved from the Spiritual Exercises, we only meet with subject for admiration. Calm consideration or meditation upon a truth, by the help of the three principal powers of the soul; contemplation of a mystery at the simple representation of which one is present, as it were, by looking at the persons who take part in it, by listening to what they say, by reflecting upon what they are doing; when the subject admits of it, application of the senses, exercising themselves in turns, each according as it is capable of doing, to make some important teaching more deeply felt; different ways of employing oneself profitably during vocal prayer, and which, by simple attention to a word, open out little by little immense horizons and transport the soul to the highest summits. What a variety of methods, and what diversity of operations, amongst which each can choose what is best suited to his type of character, to his inclinations, his capacity, his particular situation, and his present disposition. Vainly should we seek elsewhere a direction more conformed to our nature, more within the reach of those of good-will, easier to grasp and to reduce to practice,

more fruitful in results of sanctification, and less liable to delusion. What simplicity of organization! What plain-dealing!

Instead of keeping us upon the threshold of meditation by a series of preliminaries whose multiplicity would perplex us and exhaust our powers at the outset, Ignatius, after a sufficient but short preparation, makes us enter upon it, and places us immediately in relation with God. While appealing to our feelings, he takes care not to deal with them alone, and not to allow reason to remain aloof; to it indeed he appeals above all, he neglects nothing that may enlighten and convince it, he counts upon it for the prudence and firmness of the resolutions to be made. Who has ever taken more complete possession than he has done of our whole living powers, of all the forces at our disposal, and succeeded more effectually in placing them at our service during meditation? He makes the memory, understanding, will, and senses co-operate in it. Even the imagination is turned to account. This faculty, whose flights are often so inconvenient when we wish to apply ourselves most seriously to anything, is not only rendered inoffensive by being employed in some manner, but is utilized, and he makes it contribute to success by interesting it. Opposite requirements are skilfully reconciled, and vigour and consideration, strength and gentleness, rule and liberty, are harmoniously tempered. He shows his discretion in requiring no more than can be given, and his persuasive persistence in obtaining it without reserve. If he allows high flights to the strong wings of the contemplatives, he provides them beforehand against the artifices of the tempter, he does not leave them to wander fruitlessly in idle reveries, he recalls them in due time to earth, and leads them back always to the real end of meditation, greater purification of self, and

increasing earnestness in promoting the glory of God. What a masterpiece is this!

9. Before beginning the meditation, we must place ourselves in the presence of God, which Ignatius expresses as follows: "I will stand for the space of a *Pater noster* one or two paces from the place in which I am about to contemplate or meditate, and with my mind raised on high consider how God our Lord sees me, and I will make an act of reverence or humiliation."

10. In beginning the meditation we must implore the Divine assistance, which Ignatius calls the preparatory prayer. This is "to ask our Lord for grace that all my intentions, actions, and operations may be ordained purely to the service and praise of His Divine Majesty."

11. Whilst reserving the chief part for reflection, the method of Ignatius often recalls him who is making the meditation to prayer properly so-called. He must invariably begin and end it with prayer, but moreover, he should address himself to God, to the Blessed Virgin, and to the angels and saints during the course of the meditation, whenever an inward attraction impels him to do so. The form of prayer which Ignatius proposes for this purpose is particularly simple and affectionate. This is what he says: "The colloquy is made properly by speaking as one friend speaks to another, or as a servant to his master; at one time asking for some favour, at another blaming oneself for some evil committed, and again informing him of one's position, and seeking counsel in it."

12. Meditation requires the whole man; even the body should co-operate in this holy exercise in so far as it is capable. The fourth addition is to enter on the contemplation, at one time kneeling, at another

prostrate on the earth, or stretched on the ground with my face upwards, now seated, now standing, ever intent on seeking that which I desire. Two things are to be noticed: first, if kneeling, or if prostrate, I find that which I want, I will not try any other position; secondly, that in the point in which I shall find what I desire, there will I rest, without being anxious to proceed to another, until I have satisfied myself.

13. It is not to know much, but it is to understand and enjoy the matter interiorly, that fills and satisfies the soul.

14. To prevent the imagination from troubling us, and to oblige it to afford us valuable co-operation, Ignatius wishes us to make it share in our Spiritual Exercises. He aims at this by what he calls the composition of place. This is what he says concerning it: "In contemplation or meditation on visible matters, such as the contemplation of Christ our Lord, Who is visible, the composition will be to see with the eyes of the imagination the corporeal place where the thing I wish to contemplate is found. I say the corporeal place, such as the Temple or the mountain, where Jesus Christ or our Lady is found, according to what I desire to contemplate. In meditation on invisible things, such as the present meditation on sins, the composition will be to see with the eyes of the imagination and to consider how that my soul is imprisoned in this corruptible body, and the whole man, body and soul together, in this vale of misery, as it were in exile among brute beasts."

15. Ignatius desires any one who wishes to apply himself profitably to meditation to work at it for the present for himself alone, as if he were in a manner alone in the world; he urges him to confine himself t

the subject of the meditation and not to allow himself to be drawn away from it by thoughts and feelings, which are perhaps excellent in themselves, but without immediate relation with the end at which he is at present aiming.

16. The tears which we shed during meditation have more value and merit in proportion as the thoughts and considerations which cause them to flow are more lofty. Yet, although in itself, the consideration of the Divine Persons is more perfect than that of the mysteries of our Lord, and the latter is more perfect than the consideration of our sins, much the best for each individual is the consideration in which God communicates Himself most to his soul, causing it to participate in His holy gifts and spiritual graces: for, God sees and knows what is best suited to us; and knowing all, He shows us the path we ought to follow. For our part, in order that we may, with the help of grace, find this path, it is very useful to try several, that we may pursue the one which is more plainly for us God's way.

17. When a person makes the meditation, he should not be satisfied with what is vague, nor meditate merely for the sake of meditating; but he should, from the outset, aim at carrying away from the meditation some result which is positive, personal, immediate, and clearly defined, a result which he has it much at heart to obtain. Advice full of wisdom, which the Servant of God gives as follows: At the beginning of the meditation I ought "to ask of God our Lord that which I wish and desire. The petition ought to be according to the subject-matter, *i.e.*, if the contemplation is on the Resurrection, the petition ought to be to ask for joy with Christ rejoicing; if it be on the Passion, to ask for grief, tears, and a sense of pain

in union with Christ in torment; here it will be to ask for shame and confusion for myself, seeing how many souls have been lost for one single mortal sin, and how many times I have merited to be lost eternally for my many sins."

18. The enemy is wont often enough to strive to manage that the hour of the contemplation, meditation, or prayer, be shortened; we should cut off nothing, however, but so act that our mind may find peace in the thought that we have remained a full hour in the exercise, and even a longer rather than a shorter time.

19. As in time of consolation it is easy and pleasant to remain the full hour in contemplation, so in time of desolation it is very difficult to complete it; wherefore the exercitant in order to go against the desolation, and to overcome the temptations, must always remain a short time beyond the full hour, so as to accustom himself not only to resist the enemy, but even to overthrow him.

20. When a person enters the way of piety and applies himself to prayer, two things, abundance and want, consolation and desolation, are equally dangerous. Abundance and consolation are liable to nourish our pride, which is always inclined to see in these favours the reward of signal merit, which it flatters itself it has acquired, whereas we ought to consider them as alms which are completely gratuitous, an alms which is often bestowed in preference upon the most wretched. On the other hand, want and desolation easily produce weariness, sadness, and distrust, which contract the soul; under their influence, we are tempted to think that God has withdrawn Himself completely from us, whilst in reality He only veils His face, and we find it difficult to persuade ourselves that He has not rejected and cursed us like the hills of Gilboa, because

the dew from heaven no longer comes to refresh us. In these two states, so directly opposite, one must by turns afford help to the other. When we are in desolation, let us remember the consolations we before experienced, and think that if they were granted to us in the past, it was not because we were then less unworthy of them than we are now, but because God deigned, merely out of His goodness, to cast a glance of pity at us, because He has dealt with us as masters do who throw a choice bit from their table to their little dog, whose eyes, fixed upon them, ask in their own way for some remains of the feast. When, on the other hand, we are filled with delight, let us remember what we were but yesterday, when, as it were, we languished without water under the dog-star, and let us think what we shall be to-morrow if it shall please God to check the current of His extraordinary bounty. Moreover, when grace no longer makes itself felt, and seems to have forsaken us, when dryness again takes possession of us, and trouble depresses us, let us take care not to make any change in the resolutions we formerly made, when our Lord visited us; likewise, when the torrent of celestial pleasures overflows for us, we should not be in a hurry to contract any engagement, nor to bind ourselves by any vow, above all, by any which would be of lifelong obligation, and be difficult to perform; let us wait a little, until the transport is calmed which lifts us out of ourselves, and which, weak as we are, makes it appear that nothing will henceforth be beyond our strength, let us take time to examine the matter at leisure, in order that reason may decide, and not an outburst of indiscreet fervour.

21. "God loves me, He loves me much more than I love myself." It was by becoming penetrated by this consoling truth that Ignatius encouraged and

comforted himself when tried by aridity in prayer, and aridity then seemed to him a blessing granted by God for his greater good.

22. If a person wishes to perfect himself in the practice of meditation, it is well to examine himself as to the manner in which he makes it. "After having finished the exercise . . . sitting or walking, I will examine how I have succeeded in the contemplation or meditation; if badly, I will look for the cause whence it proceeds, and when I have seen it I will be sorry for it, so as to amend in future; if well, I will thank God our Lord, and proceed in the same manner another time."

23. The practice of meditation often seems laborious and difficult to persons of good-will merely because they go at it with violence and contention. Any meditation wherein the understanding labours fatigues the body. There are other meditations which enter equally into God's plan, but are too often forgotten in our time, meditations full of peace for the understanding, without labour for the interior faculties of the soul, and which are made without exterior physical effort. Such meditations do not fatigue the body but rest it, except in the two following cases. First, when they make us forget to take food, and to allow nature the relaxation it requires. As to food, when for instance these meditations absorb us to such a degree, that we forget to give the body necessary refreshment at the proper hours. As to relaxation, I mean pious relaxation, when for instance we allow the mind to pass freely from one thing to another, provided it be good or indifferent, excluding only such as are bad. Secondly, when such meditations deprive us of necessary sleep. It often happens that those who devote themselves to meditation or contemplation, use their mind so much

immediately before the hour for sleep, that, completely occupied with the subjects upon which they have meditated during the day, or prepared for the morrow, they are unable to close their eyes. The enemy then endeavours to present to their mind all the good thoughts he can: he has but one end in this, namely, to exhaust the body by depriving it of sleep. This is a thing which must positively be avoided.

24. Ignatius earnestly wished that, by taking care not to lose sight of God in the midst of their various occupations, the life of the members of the Society might become a perpetual prayer. "It ought to be," he said, "a familiar practice with us to see God present in everything, and not to wait for the time of meditation to raise our soul towards Heaven."

25. When on the point of starting for Portugal, where he was to pursue his studies, Father Brandam had begged Ignatius to settle some practical difficulties, for his private direction, and he had answered him with great clearness on all these points. Brandam at once wrote down, as nearly as possible word for word, what the Servant of God had said, and, as a guarantee for its correctness, showed the paper to Father Polanco, the Saint's secretary. Polanco revised the manuscript and signed it, probably by order of Ignatius. Shortly after, the Rector of Coimbra, Urban Fernandez, having in his turn addressed some similar questions to the holy Founder, Polanco, being charged to give him an answer, referred him to this little memoir, promising to have it sent to him in case he did not already possess it. In the sixth question, Brandam asked his Father to point out to him the practices of piety to which he should give the preference, conformably with the spirit of his vocation. The following is the reply: "On account of the end aimed at in their studies, our

scholastics cannot devote a great deal of time to meditation. But besides the spiritual exercises of their Rule, that is, attendance at Mass, an hour's meditation, the two daily examens, confession and communion weekly, they can nourish their piety by endeavouring to realize the presence of God on every occasion, for instance, when conversing with any one, in going and coming, while at meals, in studying, in listening to the lessons given by their masters, in the things which they see, in short, in whatever they do, since the Divine Majesty is in all things by presence, by power, and by essence. This way of meditating, which consists in finding God in everything, is easier than that which raises us to Divine things of a nature more abstract, but which we can only reach with effort and fatigue. It constitutes a most useful practice, calculated to draw down upon us precious visits from our Lord, if we prepare ourselves by some short aspirations to receive Him. The scholastics can also give free vent to their devotion by frequently offering to God their studies and their labours, accepting them from love to Him, without regard to their tastes, but solely with the desire of serving Him in something, and by the help which they will some day give to souls for whose sake He died."

26. Urban Fernandez, Rector of Coimbra, wishing not to deviate in any way from the spirit of Ignatius in the government of his College, had written to the Servant of God to obtain from him some rules for his conduct, as we mentioned in the last paragraph. Ignatius commissioned his secretary Polanco to reply, as he often did. In what concerns prayer, he repeats to Fernandez what he had already said to Brandam, only, instead of applying it specially to scholastics, he extends it to all the members of the Society in general

Polanco puts it thus, by order of the holy Founder: "As to prayer and meditation, except in case of peculiar necessity arising from painful and dangerous temptations, our Father prefers that we should endeavour to find God in all that we do, rather than devote a long time continuously to the exercise of prayer. The spirit which he desires to see in the members of the Society is this: that if possible, they should not find less devotion in any work of charity and obedience, than in prayer or meditation, because every one of their actions ought to be performed solely for the love and service of God. Each ought to find his greatest contentment in what is commanded him, since he cannot then doubt that he is conforming himself to the will of God."

27. As to the hours which you devote to your inward and outward exercises, my advice would be to shorten them by half. When our thoughts turn, either of their own accord or through the instigation of the enemy, to things which are improper, idle, or unlawful, we ought generally, in proportion as our mind inclines more ardently to such things, to multiply these inward or outward exercises, according to the character of the persons, and the diversity of the thoughts and temptations, in order to conquer them, and to prevent the will from taking pleasure in them, and consenting to them. By the law of contraries, the more such thoughts are weakened and die out, so much the more do good thoughts and holy inspirations enter; and it is our duty to allow them free course by opening to them all the doors of our soul. Consequently, as you have no longer need of so many weapons to conquer your enemies (so far as I can judge by the light which God gives me about your grace), I should consider it best that the half of the

time taken from your exercises should at first be spent in study; for, in the future, not only infused knowledge, but also acquired knowledge will be very necessary, or at least very useful to you; then, in the management of your affairs, and in spiritual conversations, endeavouring always to keep your soul tranquil, peaceful, and prepared for whatever it may please our Lord to perform in it. For, it is without doubt, a sign of greater virtue and greater grace, to be able to enjoy our Lord in various offices and places than in one only: to arrive at this, we must depend firmly upon the goodness of our Divine Master.

28. After having advised St. Francis Borgia to exchange his excessive austerities for penances less injurious to health, Ignatius recommends him to seek to unite himself with God rather by prayer than by macerations, which deprive him of the necessary strength to labour for the salvation of others, and he says to him: "Seek more immediately our Divine Master Himself, I mean His most holy gifts, . . . embrace them, and be closely united to them. This is the happiest and most blessed path, that which leads to, and is concerned with, eternal life. By these gifts I mean such as it is not in our power to have when we desire them, but which are simply bestowed on us by the Giver of all good, to Whose almighty power no blessing is too great: such are, for example, with regard to the Divine Majesty, intensity of faith, hope, and charity, spiritual joy and rest, tears, deep consolations, elevation of mind, Divine impressions and illuminations, and all other spiritual tastes and sentiments relating to such gifts, such as humility, and profound respect for the holy Church our Mother, for those who govern it, and for its teachers. Every one of these holy gifts should be preferred to all bodily

acts, which are only good in so far as they aim at acquiring these gifts, or at least part of them. I do not mean by this that we ought to seek them solely for the pleasure which we find in them: certainly not. But recognizing that without these gifts, all our thoughts, words, and deeds are confused, cold and troubled, we should desire these gifts in order that by means of them they may become ardent, clear, and just, for the greater service of God. From this it follows that we ought to wish for these precious gifts wholly or in part, and these spiritual graces, so far as with their help we may promote God's greater glory. As when the body is in danger, in consequence of excessive labours, the best thing to do is to seek for these gifts by acts of the understanding and by moderate exercises: so, not only will the soul be healthy, but, as a healthy mind animates a body which is so also, the whole will become more healthy, and more fit to serve God."

29. Ignatius valued prayer most highly, and he devoted a considerable time every day to this holy exercise, from which he derived very precious fruit; nevertheless, he much preferred the practice of mortification to that of prayer, and he went so far as to suspect prayer when unaccompanied by mortification. By mortification he here understood less that which afflicts the body than that which attacks one's own will and judgment. Prayer and mortification are undoubtedly closely united. It is impossible to apply oneself seriously to one whilst the other is neglected, and it is a gross delusion to pretend that we possess the true spirit of prayer when we are not at the same time striving to acquire the spirit of mortification. Many persons, however, make mistakes on this point, and this had not escaped the notice of Ignatius, who

lost no opportunity of guarding his children beforehand against this dangerous error. He was aware that prayer does indeed make us understand the necessity and advantages of virtue, but it belongs to mortification to cause us to produce the acts, without which we cannot be really virtuous. It is the same with holiness as with eloquence. In order to become eloquent, two things are requisite, to know the rules of the art of speaking well, and to practise oneself in applying them properly; but, in the opinion of those competent to judge, practice is the more necessary of these two things for attaining the end aimed at. So, to arrive at the possession of holiness, it is not enough to have learnt the theory of it in prayer, but this theory must also be reduced to practice and made part of our life by acts, which cannot be done without struggle, and sacrifice, and in other words, by mortification. But, if both these things are necessary, they are not so to the same extent, and the latter is undoubtedly the more indispensable. Also, in order to become a saint, it is much more important to set to work and to realize the conditions to the fulfilment of which the acquirement of holiness is attached, than to find out speculatively what those conditions are.

Under this conviction, Ignatius took care not to measure the spiritual progress of any one by the length of time which he gave to prayer, but by the vigour which he used in resisting self, and in subduing the revolts of his heart and senses. He said concerning this, "Long experience has taught me that out of a hundred persons who place the height of perfection in spending several hours in prayer, there are not ten who are not attached to their own opinion, who do not trust to their own particular ideas, who are not difficult to manage, easily taking offence at the restraints of observance, and

thinking that they have the capacity and the right to guide others. Such persons poison themselves, by their indiscretion, at the very source from which they should have drawn life, persuading themselves that all the dreams which cross their brain during prayer are so many heavenly inspirations, from which they must not depart, but which they ought to follow blindly, and to take for the rule of their judgment and behaviour. If they have a natural inclination to obstinacy, they become intractable, and no one can obtain a hearing from them. Sheltering their obstinacy under the false but specious pretext that God makes known His will directly to them, they believe no one but themselves. They often go astray in a most deplorable manner, and commit all kinds of extravagances, on account of which the holy and salutary exercise of prayer is discredited by the ignorant, who attribute to it the errors which belong only to the individual."

On the other hand, Ignatius esteemed more highly a single heroic act tending to subdue nature, and showing the generous contempt with which a person trampled upon self-love, than pious sighs softly breathed and sweet tears shed during whole hours of prayer. He often used to say, "I fear lest in seeking to attain to the perfection proper to the Society, we should mistake the way which should lead to it, and put prayer in the place of self-renunciation."

Father Nadal often urged Ignatius to lengthen the time for prayer beyond what had been prescribed hitherto, but the Saint would never consent to do so, and answered the Father: "I admit that in order to gain empire over the passions, it is necessary to apply oneself a long time to meditation and work at it carefully before God, and with oneself by prayer and reflection, but he who has once reached that point, will unite himself more closely with God, in a quarter

of an hour of recollection, than an unmortified person can do during many hours of prayer, for the greatest hindrance which prevents the soul from rising towards God and uniting itself with Him, proceeds from attachment to itself, which weighs it down and keeps it back."

Father Gonzalez was one day praising a great Servant of God in the presence of Ignatius, and failed to express as he wished the high idea which he had formed of that holy person. After having extolled, one after the other, the virtues which he admired in him of whom he was speaking, Gonzalez, as the highest praise crowning and surpassing in his opinion all the preceding, had ended by these words: "In short, he is a man of perpetual prayer." "Why do you not add," replied Ignatius, "that he is a man of very great mortification?" As if he had wished to say: "You are right and you do not state at all too much, but that is not enough. You are omitting the essential part. You are leaving in the background what I should have liked to see prominently brought forward. Do not rest there. Add that this man of prayer is also a man of mortification, who labours courageously to conquer himself. This expresses all, and no more need be said."

XV.

ON PENANCE.

1. Penance ought to be done in such a manner that there may be contrition in the heart, confession on the lips, and satisfaction in work. The resolution to sin no more should be accompanied by an ardent desire to serve God; we ought also to feel a lively sorrow because our contrition is not as great as the malice and enormity of our sins requires.

2. Amongst the questions put to Ignatius by Father Brandam, before his departure for Portugal, the seventh related to the way of making one's confession. "Is it better," asked the Father, "to accuse oneself of small faults, or to be satisfied with mentioning greater ones, in order not to make the confession too long?" Ignatius answered: "He who wishes not to be deceived on this point ought to observe on which side the enemy attacks him, and how he endeavours to lead him to offend God. If he perceives that the devil seeks to diminish in him the horror of mortal sin, let him take care to seek for the slightest faults which he may have fallen into with regard to such sin, and let him accuse himself of them in confession. If, on the contrary, he feels that the devil is trying to disturb him, by making a sin of what is not really so, he should not mention his little weakness, let him merely declare venial sins, and only the more considerable of them. Lastly, if he has already, through God's grace, arrived

at peace with Him, let him confess his sins briefly, without descending to those which are smaller, humbling himself nevertheless in God's presence, and considering that He Whom venial sin offends is the Infinite Being, but remembering also that by an effect of the great goodness of God, we are forgiven venial sins, when, with sorrow for them, we take holy water, when we strike our breast," &c.

3. Neither mortification of the body nor that of the passions should be deferred to old age, old age is uncertain, and does not allow of severity being used towards it.

4. In the early days after his return to God, Ignatius ill-treated his body very roughly in all kinds of ways. Some one having met him at Montserrat ventured to say to him: "Ignatius, if your relations heard what you are doing to your body, what would they say?" "I had rather," answered the Saint, "enter Heaven with one eye than fall into Hell with both eyes."

5. Father Nadal had had much difficulty in making up his mind to go through the Exercises; he did so, however, and laid bare his whole conscience to Ignatius. The latter, after having heard him, said to him: "As we have rejected grace by abusing the powers of our body and the faculties of our soul in order to act contrary to God's law, in like manner after having recovered that grace by penance, let us use our powers and faculties to amend our life."

6. Penance is divided into that which is interior and exterior. Interior penance consists in sorrow for one's sins, accompanied by a firm resolution not to fall again into the same sins nor into any other. Exterior penance is a fruit of the former, and consists in punishing oneself for one's past faults; which may be

practised chiefly in three ways. First, with regard to food. As to which it must be remembered that cutting off what is superfluous is not penance but temperance. That only is penance when we deprive ourselves of something which we might properly take; and, in this sense, the more we succeed in cutting off, the greater and more praiseworthy is the penance, provided it does not go so far as to destroy our strength and to injure our health notably. Secondly, with regard to sleep. As to the manner of taking it, it should be remarked that it is not penance to cut off what only tends to gratify our delicacy and our sensuality. There is penance only in depriving ourselves of part of the things which we might properly use; and, in this sense, the more we succeed in cutting off, the better we shall do, provided we do not greatly injure health and no notable weakness ensues. As to the time to be given to sleep, nothing should generally be cut off from what is expedient unless with the view of correcting the evil habit of sleeping too much and arriving at a right measure. Thirdly, with regard to the body. It consists in causing it to suffer sensible pain by wearing hair-cloth, cords, or iron chains on the flesh; by taking the discipline. . . . What appears to be most suitable and least dangerous on this point is, that the pain should only be felt by the flesh, and not penetrate to the bone so that the penance should cause pain and not infirmity. . . .

7. Exterior penances are used chiefly for three purposes: first, as a satisfaction for past sins; secondly, in order to overcome oneself, that is to say, in order that sensuality may be obedient to reason, and all the inferior parts of the soul be more subjected to the superior; thirdly, in order to seek and find some grace or gift which a person wishes for and desires: as, for

example, if he desires to have an interior sorrow for his sins, or to weep much for them, or for the pains and sufferings which Christ our Lord endured in His Passion, or in order to obtain the solution of some doubt he is in.

8. When the malice of the devil, redoubling its violence against us, seeks an auxiliary in our evil inclinations, and excites them more than usual in order to urge us to sin, we should also repel the attacks of the enemy, by redoubling our penances, and adding some mortifications to those which we are in the habit of practising.

9. If the impulses of a nature not yet subdued often draw from us words or actions which belie the resolutions which we have made, we must use more severity with ourselves, until we have rendered ourselves completely masters of such impulses; and a particular penance should correspond with each new failing which we fall into.

10. In times of public necessity, or when we wish to obtain from God some particular grace, we should, after the example of the Saints in all times, use hair-cloth, fasting, prayer, and watchings.

11. When the exercitant does not yet find what he desires, as, for example, tears, consolations, &c., oftentimes it is profitable to make some change in the matter of food, sleep, and other ways of doing penance, in such a manner as to vary, doing penance for two or three days, and for the next two or three days omitting it; for some it becomes to do more penance, others less; and also because oftentimes we omit to do penance out of a sensual love and through a false judgment, that the human body cannot bear such penance without notable infirmity resulting, and because sometimes, on the contrary, we do too much penance,

thinking that the body can sustain it: and since God our Lord knows our nature infinitely better than we do, often in such changes He grants to each to feel what best suits him.

12. The same penance cannot be assigned to each one indiscriminately; moreover, each should vary his penance according to different seasons and circumstances. Our body is not our own, it belongs to God, and we have to render an account to Him for the manner in which we have treated our body, whether by indulging it we have allowed it to fall into evil, or whether by treating it too roughly we have rendered it incapable of doing what would have been more profitable to ourselves and more to the glory of God.

13. The degree of mortification to employ towards the body to subdue it, without going beyond nor stopping short of what is suitable, is very difficult to determine exactly. Self-love is a deceitful enchanter, which represents slight austerities to us as an enormous burden, which our health could not bear, and which would cost us our life. We must not therefore believe our body directly it begins to complain and to rebel, nor relieve it immediately of all that is painful to it, but exchange this for other penances of no less severity than the former, until reason, or a ray of Divine light, discloses to us what suits us best.

14. The mortification of the body ought not to be excessive, discretion should regulate watchings, abstinence, and other exterior penances and labours which are of a nature to injure health, and would hinder greater good.

15. Of the various kinds of penance, those should be preferred which afflict the flesh more sensibly without so much prejudice to health; such kinds of

penance have the double advantage over others of causing the body more pain and of being able to be continued longer.

16. When the flesh, ever ready to throw off the yoke, makes some new and unusual effort against the spirit, its insolence must be repressed by an increase of penance, by depriving it of what is pleasing to it and forcing it to accept what it dislikes, until it ceases to mutiny and returns to the way of duty and submission. When, however, it is at peace with the spirit, or at least maintains the truce imposed upon it, and we are also firmly resolved to suffer death a thousand times rather than offend God, it is well to moderate our severity, and to use penances which weaken the body less, which only deliver it from what may fetter its action, and thus render it a servant more capable of aiding the spirit, whose operations it too often checks and hinders.

17. We should always suspect the excuses made by our body, for it is in the habit of pleading, without any real reason, its want of strength, in order to escape from penance; therefore, when it complains of its weakness, we must beware of deluding it with the hope that we shall yield to its objections, but impose silence upon it, by exchanging our present penance for another equivalent to it.

18. It is more difficult to subdue the spirit than to afflict the flesh.

19. "It is desirable to strive much more earnestly to bring the mind into subjection than to mortify the flesh, and to repress the sallies of the soul than to break the bones. Although we ought to apply ourselves to both these kinds of mortification, there is this difference, that inward mortification should be the

principal, that it should be continual, and that no one can lawfully dispense himself from it, whilst the use of exterior mortification ought to be accommodated to the exigencies of times, things, and persons." Side by side with this thought of the Servant of God, may be placed the judicious answer given to Henry IV. by a Carthusian when asked by that Prince in what respect penance, such as it is practised in his Order, differed from that which the Founder of the Society prescribes to his children. "The difference consists in this," said the Carthusian: "With us, the flesh is mortified in order to subject the mind to God, St. Ignatius, for his part, desires the mind to be conquered in order to constrain the body to serve God."

20. The use of extraordinary public penances which persons imposed upon themselves of their own accord, has been wisely forbidden, either to remind us that obedience is better than sacrifices, or to prevent us from indulging in vanity.

21. To vindicate God's glory, Whose rights he had so long disregarded, to guard against the troublesome artifices of his nature, and to resemble his beloved Master, Jesus Christ the Man of Sorrows, more closely, Ignatius, in the early days of his conversion, used holy cruelties against himself, which are in no way surpassed by the most frightful severities of the anchorites of old, and up to the close of his life, he never ceased, in so far as circumstances would allow, to treat his body as an enemy. He did not fail to recommend the use of bodily mortification to those who placed themselves under his guidance to go through the Spiritual Exercises, and he endeavoured to make them adopt them, by putting before them the precious advantages which the practice of them procures. Nevertheless, on several occasions which we are about to relate, we shall see

him endeavour rather to moderate and regulate, than excite, in this respect, the willingness of those whom he is addressing. We ought not to be surprised at his expressing himself thus, because he had before him not ordinary Christians, but generous souls, whose ardour in embracing exterior penance would easily lead them beyond the limits of prudence, and who might thus render themselves incapable of a higher good, the attainment of which must always be had in view.

22. If you have a great desire to mortify yourself during your time of study, mortify yourself by subduing your will, and by subjugating your judgment to the control of obedience, rather than by weakening and macerating your body to excess. Yet, I would not have you think that I condemn certain public mortifications about which I have been written to, for I know that the Saints used such mortifications and other similar extravagances, and that they furthered their progress: they help not a little in conquering self, and in gaining an increase of grace, above all at first; but it is equally true that, during the course of your studies, and when by Divine grace self-love has been overcome, I consider it much better to guide yourself in this by the measure of moderation which obedience points out to you.

23. Concerning fastings and abstinences, I esteem it better, for the glory of God, to preserve and strengthen the stomach and the other natural powers than to weaken them. For, when one is disposed and firmly resolved to die rather than commit deliberately the slightest offence against the Divine Majesty, and when besides, one is not attacked by any special temptation of the devil, the world, or the flesh, exterior mortification is no longer so necessary. Now, I am convinced that, by Divine grace, your lordship is in the disposition

which I have just mentioned, and that you have not to contend with any particular temptation. I much desire that you should imprint this truth upon your soul: that soul and body, belonging to your Creator and God, you ought to render Him a good account of both, and for this reason you ought not to allow bodily nature to become enfeebled, because when it is in a state of weakness, the spiritual nature can no longer perform its operations. For this reason, if, for a certain time, I have been pleased to see you fast and practise strict abstinence, I could not do so in future, because I perceive that these fasts and this abstinence hinder the stomach from performing its ordinary functions, and even from digesting the most simple food which the body needs for its support. I advise you rather to seek by every possible means to restore to it its energy, and with this object, to eat of whatever is allowed, and as often as you feel the need of it, without any scandal to others. For, we ought to love our body the more, and wish it all the more good, in proportion as it obeys and serves the soul better; and the soul, in its turn, finds in the obedience and assistance of the body more strength and energy to serve and glorify our Creator and Master.

As to chastising the body, I should be of opinion, for the sake of our Lord's interest, to leave off whatever draws blood. If hitherto, as I am persuaded that He has done in His Divine goodness, this adorable Master has given you grace, and a particular attraction for that, and for all which I have just mentioned, I do not hesitate to affirm, without at present giving proofs for what I state, that in future it will be much better for you to abandon such practices. Instead of seeking to make a little blood flow, seek more immediately our Divine Master Himself, I mean His most holy gifts, as for instance, the gift of tears which causes you to weep

by turns over your own sins and those of others, then the sight of our Lord's mysteries in this life and the other, then the sight and the love of the Divine Persons.

XVI.

ON CROSSES.

1. If you have to suffer in any way, either by the express will of God, or the permission which He gives to the devil, in either case, hope that God will give you the victory.

2. If you consider the reward of eternal life, as we ought all to do, you will rest convinced with St. Paul, "that the sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us," and "that which is at present momentary and light of our tribulation, worketh for us above measure exceedingly an eternal weight of glory."

3. There is this difference between earthly happiness and that of the Cross of Jesus Christ, that when the former is enjoyed it produces disgust, whilst the more one drinks of the latter, the greater thirst one has to go on drinking.

4. It has pleased Divine Goodness to call to itself, and to remove from this life Sister Louisa, your Sister and mine in Jesus Christ. By many signs, and for many reasons, I consider it certain that she is enjoying in the other life the glory which will endure for ever. Let us not cease, however, to remember her in our prayers, however poor and unworthy they may be. I hope that from Heaven she will assist us and repay us

with holy usury. For this reason I will not dwell upon things in this letter in order to console you; I should consider it an injustice to you, because I am persuaded that you will conform yourself in everything, as you ought to do, to the sovereign and eternal Providence Who directs all to His greater glory and ours.

5. We ought to accept illness as a gift from our Creator and God, for it is no less a gift than health.

6. I hear from our Fathers at Ferrara that God is trying you both by sickness and by mental sufferings. On receiving this news, I consider it my duty to do the only thing which is in my power, in the position in which I am. I am visiting you by letters, to remind you that the Providence of the good and great Father, and of the supremely wise Physician, is not now treating you differently from the way that it treats the souls which it loves most. Indeed, the behaviour of this adorable Providence, towards those whom it has determined to admit most quickly, after this life, to the possession of eternal happiness, is to purify them in this world by so much the greater sufferings and trials. It will not allow our soul to be fettered by the love and the seductions of the world, nor to abandon itself to the repose of security. For this reason, those whom God loves with a love of predilection, He takes special care to detach from passing pleasures, not only by the longings for the heavenly country which He gives them, but also by the bitterness and sufferings of this present life. Yet this bitterness, and these sufferings, while detaching our soul, contribute powerfully as well to the acquisition of a higher degree of glory, provided we accept them with patience, and with the gratitude which the blessings deserve which proceed from a father's love: for all this bitterness comes from His love for us, like all the sweetnesses of

life. Now, if there be any sure means in this world of avoiding anguish of mind, it is to endeavour to conform our will completely to God's good pleasure. For from the moment that God occupies our soul entirely, as it is not in the power of any one to take from us our treasure against our will, there is no longer anything in the accidents of life which should pain or trouble us much, since every affliction, whatever be the immediate cause of it, proceeds only from the loss of a beloved object, or from the dread of such loss.

7. You tell me of the long illness which you have had, of the lengthy sufferings which you have endured, and of the internal pain which still continued when you wrote to me. Indeed, in thinking of this state of illness and suffering, I cannot help feeling it deeply, because I wish you all that is for your welfare, and all imaginable prosperity as means for employing yourself for God's glory and service. Yet, when I consider that these infirmities and other temporal losses often come to us from God, in order that we may know ourselves better, that we may leave to a greater extent the love of things created, and that, having clearer light to see how short our life is, we may labour more earnestly to adorn our soul for the future life which will endure for ever; and when I think that God visits those whom He deeply loves with these trials, I can feel neither sadness nor sorrow, because I am sure that a Servant of God, after an illness, has become to a great extent capable of directing and disposing his life to the glory of our adorable Master. . . . You tell me how you are surrounded by malice, snares, and treachery on every side. I am not astonished at it, and even if it were much worse, I should not be surprised. For from the moment that you resolve to belong entirely to God, that you wish it with a firm will, and use all your

efforts to glorify Him, to honour Him, and to serve Him,—by this very fact, you declare war against the world, you raise the standard against the age, and you prepare to fight against what is mighty by embracing what is lowly, resolved to accept indifferently henceforth elevation and abasement, honour and dishonour, riches or poverty, affection or hatred, welcome or repulse, in short, glory from the world or every earthly insult. We ought not to be much afraid of the affronts of this life, since they go no further than words, and the whole of them united have not the power to break a single hair. As to deceitful, bad, or insulting words, they can cause neither trouble nor pain to him who seeks only the Cross of Jesus Christ. But if we desire to be honoured and glorified by those amongst whom we live, we cannot be well-rooted in God, and it is impossible for us to remain unwounded when affronts are offered us. Whilst I have had pleasure in learning that the world insults you, I have felt as much pain at the mere thought that under these adversities you have sought help and remedy against the pain and affliction which they cause you. May the Mother of God grant the desire which I form for you! Provided there be in you perfect patience and constancy, because you will not cease to have before your eyes the incomparably greater insults and ignominies which Jesus Christ suffered for us, and provided it be without sin on the part of others, I hope that you will have still greater humiliations, that you may have continually the opportunity of gaining new merit. If we do not find that we have this patience, we have much greater reason to complain of our sensuality and of our flesh, and of not being mortified nor dead to the things of the world as we should be, than to blame those who heap affronts and ignominy upon us: for they furnish us thereby with the means of acquiring treasures much

more precious than those which man can gain in this life, and riches much greater than man can heap up in this world.

8. A prelate, who had been plunged into deep desolation by the grievous state of his affairs, had written to Ignatius in the hope of obtaining from him some little relief in his trouble, and the Saint replied: "Very Rev. Sir,—The things of this present life are only real blessings in so far as they serve us to acquire future beatitude which is eternal, and they are only a real misfortune in so far as they are a hindrance to the happiness which is prepared for us hereafter. When adversity tries us, it enlightens our soul with superior light, it detaches us from earth, and rouses us to seek a higher dwelling in Heaven, it takes from us every wish which has not Jesus, and Jesus crucified, for its object, Whose grace fastens us to the Cross now, that we may afterwards rise with Him."

9. Father Araoz having informed Ignatius that God had just taken to Himself one of his aunts, the Saint replied thus: "Since He Who gave me my good aunt has thought proper to take her from me, I must praise Him for this as for all else, for He is not less holy, less good, nor less merciful when He strikes us than when He confers benefits upon us, and He deserves our praise and gratitude as much when He sends us illness and death as when He grants us health and life. Nothing should be loved except in proportion as it pleases His most wise and just will. Praised be therefore this most holy will which has thus procured His glory, and may God deign to glorify Himself more and more in us day by day and in all things!"

XVII.

ON PERSECUTIONS.

1. In order that contradiction may never frighten us, nor make us draw back, we should go straight to our end, without allowing ourselves to be hindered by the opposition of our adversaries. Persecution will never be wanting to us; if it were to cease, it would be because we had failed in doing our duty. Our Society has not been established by human means, and it ought neither to sustain nor develop itself by such means, still less have they power to ruin it or place it in peril.

2. If God gives you an abundant harvest of trials, it is a sign of the great holiness to which He desires you to attain. Are you desirous to become a great saint, ask God to send you many sufferings. The flame of Divine love never rises higher than when it is fed with the wood of the Cross, which the infinite charity of the Saviour uses to consummate His sacrifice. All the pleasures of the world, all the honey which can be gathered from the flowers of earth, are nothing in comparison with the sweetness which is caused by the gall and vinegar offered to Jesus Christ, that is, hard and painful things endured for Jesus Christ and with Jesus Christ.

3. Persecution is like a fan which excites our virtue; if, which God forbid, it should cease, our virtue would languish, and we should no longer fulfil our obligations as we ought.

4. It seems to me that Divine Goodness wishes to give you a very complete and abundant reward in its Kingdom for the service which you render it, since, by the good works, from which others usually receive consolation and favour, even from men, you have only reaped troubles and contradictions which are truly extraordinary.

5. When Ignatius was enduring great sufferings at Barcelona, and was confined to his bed in consequence of the ill-treatment which his zeal for the honour of Jesus Christ and for the conversion of sinners had brought upon him, a great many people came to see him, and showed their sorrow at finding him reduced to such a state. For his part, considering himself more to be congratulated than pitied, he replied: "I have never been so happy as I am now, when, after the example of my God, I am perhaps going to die for my brethren."

6. When Ignatius was in prison at Alcalà, some persons of high rank hastened to visit him and offered to use their endeavours to obtain his release. He thanked them for their kindness, saying: "He for the love of Whom I have been imprisoned here is well able to deliver me when He sees fit." He constantly spoke of his happiness in suffering, and while hearing him express himself thus, the chief professor of Holy Scripture at the University let the hour for his lesson slip by without perceiving it; hastening to his class, and finding his pupils waiting for him in the court, he said to them as one beside himself: "I have just seen Paul in fetters."

7. What had occurred at Alcalà was repeated at Salamanca. There also the apostolic labours of the Saint, who, while pursuing the course of his studies, employed himself with ardour and success in winning

souls to God, raised up adversaries against him. He was thrown into prison and his feet were chained. Moreover, he was fastened to another prisoner, so that he could not move without dragging his companion with him. As at Alcalà, numbers of persons came to see him. Touched with pity at seeing that he had only the ground for a bed and a seat, some people succeeded in procuring for him a little alleviation. He tried in vain to dissuade them from so doing, and being unsuccessful, he said to them: "You pretend that you are my friend, but you cannot love me, since you deprive me of my pleasures. If you knew what happiness there is in suffering, you would deem me deserving of envy rather than of commiseration."

8. Ignatius imparted his own high esteem for sufferings endured in God's service to those who came into contact with him. When he was detained prisoner at Salamanca, two young men who had attached themselves to him were arrested on his account, and also thrown into prison, but into a different prison. One night the other prisoners forced open the doors of the prison and escaped. The disciples of Ignatius might have done likewise, but never thought of it, so deep an impression had this favourite maxim of their master made upon them: "Tribulations endured for the sake of Jesus Christ ought to be counted amongst God's greatest blessings."

9. The zeal displayed by Ignatius in Spain had stirred up much opposition and many persecutions against him. During the early days of his stay in Paris it was quite the contrary; contradictions had suddenly ceased as if by enchantment. One of his friends made the remark to him and said: "Are you not struck as I am at the change which has taken place in your affairs? Those who used to attack and

persecute you in every way are now your panegyrists. What does such a sudden and unexpected change mean?" "Why are you surprised at it?" replied Ignatius. "The cause of my present tranquillity is easy to discover. Just now, being as yet ignorant of the language of the country, I am obliged to be silent, and the world is silent too. I remain in repose, and so does the world, but by and bye, when I emerge from the camp possessed of arms, all Paris will rise against me, and you will see me obliged to defend myself on all sides."

10. Ignatius was on his way to Rome with his companions to solicit the Sovereign Pontiff for the erection, as a Religious Order, of their little Society. He had long entertained the wish to be admitted in some manner into the household of Jesus, and to form part of His family in the character of a servant. He begged the Blessed Virgin and the Eternal Father earnestly by turns, to attach him to the Person of Jesus in a special manner, to grant him some office near His Divine Son, and to place him with Him (*Ut eum cum Christo filio suo poneret*). Filled with these thoughts, he left his children for a moment, and entered a ruined chapel by the roadside, to commend himself to Heaven. Our Lord, bearing the Cross, appeared to him with the Heavenly Father. The Heavenly Father looked at him kindly, then, turning towards His Divine Son, commended Ignatius to His special protection, saying: "I wish you to take this man for your servant." On His side, our Lord looked down upon Ignatius with unspeakable kindness, and addressed to him distinctly these encouraging words: "I wish you to be My servant. I will be favourable to you and yours at Rome." The Saint, filled with joy, rejoined his companions and said to them: "I know not

what sufferings await us in Rome. I know not whether we shall be crucified there or put to death on the rack; but I am certain of this, that Jesus Christ will be propitious. Let us then proceed confidently and joyfully, and be assured that whatever may be the cross prepared for us there, Jesus will never be wanting to aid us in carrying it, and His help will be more powerful than the united efforts of all our enemies." He then related to them the vision which he had just seen.

11. Ignatius was firmly convinced that persecution is a sure pledge of final success in all that is undertaken for the honour of God. This made him say: "Of all bad weather what we ought to dread most is a calm, and the greatest danger we can incur is not from having adversaries, but from having none."

12. Ignatius valued so highly the persecutions of which he had been the object, and the chains with which he had been loaded for the cause of Jesus Christ, that he had no difficulty in saying that "if all the good things created by God were placed in the balance, and in the opposite scale were to be found prisons, chains, and insults, all those good things would have no weight in his eyes in comparison with these so-called evils." He added: "Nothing created can procure for the soul a joy which equals the joy of the Holy Ghost, that most pure joy which God sheds into the heart of those who, from love to Him, have suffered long and severely." He answered a Father who asked him which was the shortest road to attain perfection: "Suffer much and long for the love of Jesus Christ. Ask God for this grace, for He grants much to whom He gives this; and this one blessing includes others which are very precious and without number." He seems to have solicited and obtained this favour for

himself, for, as Father Lainez often remarked, when his first companions were separated from him, labouring with all their might, each doing his own part, they were tolerably tranquil; but as soon as the Saint rejoined them, and they worked together, some great tempest soon burst upon them.

13. When the terrible storm burst upon the Society at Toledo, Ignatius, speaking of it to Father Ribadeneira, said to him quite calmly, and with a cheerful countenance: "I have just received a letter which brings me good news," and telling him its contents, he added: "We ought to regard this persecution as great happiness, since we have done nothing to provoke it. It is an evident sign that our Lord will cause us to reap great fruit in that city. The harvests which cover the earth are more promising and abundant in proportion as the preceding winter has been severe, and it is admitted that the Society has produced more abundant fruit in those places where its members have suffered most."

14. Violent as the storm was, of which we have just been speaking, at Toledo, that which broke out shortly after at Saragossa, burst with still greater fury upon the children of Ignatius. Upon hearing of it, Ignatius showed the same joy, and the same confidence in the final result.

15. The sentiments expressed by Ignatius on these two occasions were not those of a passing heroism, but of his whole life; they had become so natural to him that, whenever opportunity offered, they manifested themselves almost without his being aware of it. This was deposed upon oath at Madrid by Father Ribadeneira when cited as a witness during the process of his canonization in 1595.

16. The countenance of Ignatius was always the same, perfectly calm and peaceful; if, however, it sometimes showed more joy than usual, it was when some great and sudden trial had come upon him.

17. On the other hand, when, humanly speaking, all smiled upon Ignatius, when his plans encountered no serious obstacle, which, indeed, very rarely happened, this entire absence of opposition to which he was so little accustomed, and these successes too easily obtained for his liking, were to him suspicious, and seemed to him an evil augury; he was troubled at it. One day when he had received good news from several places of the labours of the Fathers and of the development of their works, whilst all around him were congratulating themselves and talked only of offering solemn acts of thanksgiving to God, he was heard to sigh, and it was noticed with surprise that the usual serenity of his countenance was slightly clouded. His sudden sadness on such an occasion could not be understood. He explained the cause of it to Father Gonzalez, saying: "There is one Province of the Society which makes me anxious." He added: "Everything is going on prosperously there. Its members possess the favour of the great and of the people. I have every reason to fear that some are not doing their duty there, and that God is not served as He ought to be." This was because where others thought only of present prosperity, he from the heights of his soul, looking beyond the present, discovered the possible cause of great future catastrophes. It was one of his principles: "No one has a right to feel sure that happiness will always be his, and when all goes well with any one, that person has special cause for fear."

18. The following incident has not been met with in the biographers of Ignatius, and therefore we cannot vouch for its absolute authenticity; we quote it confidently nevertheless on the good authority of oral tradition. During the last years of the life of the Servant of God, some of his children found him plunged in deep recollection. He seemed to be praying with redoubled fervour. They were anxious to know what he was soliciting so earnestly. "Father," they said, "what are you doing?" "I am praying for you," he replied. "And what are you asking?" He answered: "A signal favour, which I earnestly hope that God will grant you." "What grace is that?" "I implore God never to allow persecution to be wanting to you; it is profitable for you; you need it to keep you right, and to prevent negligence and relaxation from obtaining an entrance amongst you."

XVIII.

ON TEMPTATIONS.

1. God, Who destined Ignatius to become one of the most illustrious masters of the spiritual life, chose to make him acquire, by his experience upon himself, and as it were, at his own expense, that consummate art of direction of which his brethren were one day to reap the precious fruit. Indeed, the Servant of God was, by turns, engaged with struggling with the various difficulties which persons desirous of arriving at perfection usually encounter at different stages. With the knowledge gained from his own personal experience he was able to lead a large number of favoured souls to great holiness. Following him upon the field of battle, where he had to resist, one after the other, and sometimes all at once, the world, the flesh, and the devil, we see him already practising the wise counsels which he is to give to others as occasion requires, when he sees them engaged in struggles similar to those which he had first had to maintain. His counsels are in reality counsels which have been lived, if we may be allowed the expression. Here especially, therefore, everything should be observed in him. His actions teach no less than his words, and he sets before us at once the precept and the example, the theory and the practice, of the way by which we should resist temptations.

Temptations are generally of two kinds, which Scripture gives us to understand when it represents

to us the great tempter, the devil, sometimes as a lion and sometimes as a dragon; it characterizes thus the double tactics of our enemy in the fierce warfare which he wages against us unceasingly. Sometimes, and especially at the beginning of a conversion, he does not take the trouble to conceal himself, but comes forward and assails us boldly, urging us impudently to evil, and turning us away openly from good; this is the lion. Sometimes, on the other hand, he spreads his snares for us insidiously, he glides along in the darkness, he crawls silently, he disguises himself, and, under the appearance of some good which he suggests, he endeavours to deceive our inexperience, and to use even our good dispositions against us; he then acts as a dragon, a serpent. He attacks in the latter way principally those who have generously resolved to give themselves to God.

When the tempter shows himself, there is at least no difficulty in establishing his identity; we know that it is he, consequently our duty is clear. There is no room for hesitation, and the temptation must at once be repelled with indignation and contempt; without doubt, courage is necessary for this, but courage only. When, on the contrary, the tempter conceals his advance, and approaches noiselessly, when he dissimulates his malice, and even transforms himself into an angel of light, as Scripture also says, our position is much more difficult. Courage is still indispensable, but it no longer suffices. Before resisting, we must first have recognized, under the features of the friend who protests his devotion, the perfidious enemy who has sworn our ruin. Many Christians, even amongst those animated by excellent intentions, who would have resisted valiantly, and come off victorious, if they had known sooner with whom they had to deal, are constantly overcome because they have allowed themselves

to be deceived by the tempter whom they did not suspect to be near them. The devil's tricks are more to be feared than his open attacks, and it is most important that we should be made aware of them. Ignatius, who had studied them and penetrated their depths in his repeated struggles with Hell, gives us salutary teaching concerning them; and doubtless it was partly on account of his having thus rendered Lucifer incapable of deceiving at his pleasure souls of good-will, that he showed his rage when the name of Ignatius was pronounced, and took every opportunity of declaring by the mouth of possessed persons, that Ignatius was his great and implacable enemy, the most formidable adversary of his time on earth, and that he hated him with unconquerable hate.

2. The usual plan of the enemy with regard to those who readily commit sin, and who go from worse to worse, is to offer them the appearance of pleasure, filling their imagination with what flatters the flesh and the senses, in order to retain them in and to plunge them deeper in their disorders. The good Spirit, on His side, acts towards them in a directly opposite manner, with the object of withdrawing them from evil: He stirs up trouble and remorse in their conscience, by causing them to feel the reproaches of reason. In persons who, on the contrary, are striving to purify themselves from their sins, and who go on better and better in God's service, the bad and the good spirit act in an opposite manner. It is peculiar to the bad spirit to cause them sadness and anxiety, to place obstacles in the way, disquieting the soul by false reasons, so that it may make no further progress. It is peculiar to the good spirit to inspire it with courage and strength, to give it consolation, tears, inspirations, and peace, smoothing and removing

every impediment, that it may make progress in good works.

3. If you notice carefully you will find that in the past, when you committed more offences, and were less desirous of serving God, you were neither so much tempted nor troubled by the serpent who is always seeking to injure us. This was because your way of life at that time pleased him, whilst he cannot endure what he now sees in you. Since you ask me to write to you frankly what I think before God, I tell you that you will be fortunate if you are able to retain what you possess.

4. Think, above all, that God loves you, which I do not doubt, and think only of returning Him love for love. Do not torment yourself about bad, immodest, or sensual thoughts, nor at your wretchedness, or lukewarmness, when you feel them against your will. St. Peter and St. Paul themselves could not escape from suffering this wholly or in part. If we do not obtain all, we at least gain much in paying no heed to these temptations. As I shall not be saved by the good works of good angels, neither shall I be damned by the bad thoughts and weaknesses which bad angels, the world, and the flesh put before me. God only requires from me one thing, that is, that my soul may be entirely subject to His Divine Majesty. The soul being thus subjected, it ensues that the body, willingly, or by force, is conformed to the Divine will, in which consists our chief combat, and the good pleasure of supreme and eternal goodness.

5. God not only reserves an everlasting recompense for those who triumph over the attacks of the devil, but even in this life He makes us stronger in the very virtues against which we have been most violently

tempted, and He compensates us with an abundance of heavenly pleasures for the labours and sufferings caused by the struggles we have had to maintain.

6. It is of great importance to resist the devil as soon as he begins to attack us, and victory over temptations almost always depends upon the manner in which we sustain the first onset. Ignatius expresses this as follows: "The enemy resembles a woman, inasmuch as he is weak in spite of himself, but strong in will; for as it is in the nature of a woman, quarrelling with a man, to lose courage and to take to flight when he shows himself undaunted; and as, on the other hand, if the man begins to take to flight and to lose courage, the rage, the spite, and the ferocity of the woman become intense, and exceed all bounds: so in the same manner it is in the nature of our enemy to become powerless and to lose courage (while his temptations take to flight), when the person who is exercising himself in spiritual matters shows a dauntless front to the temptations of the enemy, acting in a manner diametrically opposed to them; for this reason the Apostle St. James says: 'Resist the devil, and he will fly from you.' On the other hand, if the exercitant commences to fear and to lose courage in sustaining temptation, there is no beast so fierce on the face of the earth as the enemy of our human nature in prosecuting with intense malice his wicked designs:" for this reason Job says truly: "There is no power on earth equal to his."

7. We should consider attentively the conduct of the enemy. When he exalts us, we must abase ourselves, enumerating our sins and our deserts. When he abases and depresses us, we must raise ourselves by lively faith and hope in our Lord, recapitulating the blessings which we have received from Him, and

considering how lovingly and willingly He waits to save us. As to the enemy, what is truth or falsehood to him? He has but one object, and that is to overcome us. . . . If the enemy puts justice before me, I will at once bring forward mercy; if mercy, I will show him justice. We must proceed thus if we do not wish to be deceived, so that the deceiver may himself be deceived, relying on the authority of Scripture which tells us to beware of allowing ourselves to be seduced by a humility which becomes foolishness.

8. When the devil cannot withdraw a soul from the state of life which it has embraced in order to serve God, one of his artifices is to place before a person's eyes another state of life, holy indeed, but far removed or at least different from his own, that the love of novelty may lead him to change, and that, adopting a kind of life which seems to him good, he may quit that in which God would have him, and which is best for him.

He does much the same concerning pious deeds: in order to persuade us to forsake the good which we have been doing, he stirs us up to attempt things which are apparently greater and more useful. To prevail upon us to do so, he represents such things as very easy, and rouses ardent desires for them; but as soon as he sees us delight in them, and apply ourselves seriously to them, he immediately disgusts us with them by the difficulties which he had previously concealed and which he then causes to appear insurmountable.

Ignatius had often to make use of this wise maxim with his children and with strangers. The following is an example of it. When he returned to Spain to set in order the domestic affairs of his first companions, he went to visit, at Segovia, Dom John de Castro, who had formerly been his master at Paris, and who,

touched by his conversation and example, had retired to the Certosa of Val-Christ, where he was going through his novitiate. Ignatius, knowing him to be a man of God, related to him at considerable length the project which he had conceived of founding his new Society, and asked his advice about this important affair. Castro did not immediately give his opinion: but having spent the whole night in prayer, he left his cell at daybreak in a transport of joy which he could not moderate, and went in haste to tell Ignatius that his undertaking was the work of God; that it would succeed in spite of the contradiction of men, and that the whole of Christendom would derive great advantages from it. "Moreover," he said, "to show you that I am not speaking at random, I offer myself to you for your companion and disciple, I place myself entirely at your disposal, only too happy if I can aid you in some manner in carrying out your design; as I am as yet but a novice here, I am not bound to remain." "By no means, Reverend Father," replied Ignatius, "continue what you have holily begun, and remain firm in your vocation, only be so kind as always to favour me with the help of your prayers, as I promise to remember you in mine as long as I live."

Some time after, when the Society was already established, two of its members, Fathers Andrew Oviedo and Francis Onfroy, seduced by the charms of contemplation, desired to withdraw from the turmoil of active life in order to spend six or seven years in a desert, that, as they thought, they might arrive more surely at perfection. This idea had taken such strong possession of them, that they had earnestly entreated Ignatius to give them leave to carry it out, whilst leaving it to his decision. The Servant of God, seeing the snare into which these two religious, though men of great virtue, ran the risk of falling, wrote a most

energetic letter about them to St. Francis Borgia, who was at that time still in the world, and who was somewhat disposed to think the same. This is part of what he says: "If what they write to us is true, it seems that the two Fathers, B. and C. (Ignatius designated them by these initials), have both found the one in a greater, and the other in a less degree, the desert which they sought, and that they are preparing to find another which will certainly be greater, unless they both humble themselves, and submit to be guided according to their profession. It is plain that their disease must positively be cured. . . . Your grace can effect much in this matter by your presence and authority. For this reason, considering only what conscience obliges me to, I declare to your grace that I firmly believe, without any room for doubt, and I protest, before the tribunal of Jesus Christ our Creator and Lord, Who is to judge us for eternity, that these two religious are out of the true road, walking sometimes in the path, and at others outside it, seduced by the father of lies, whose office is to tell, or even suggest one or more truths, so as to end by an imposture, and deceive us by it. I therefore beg your grace, by the love and respect due to God, to commend all this matter first to His Divine goodness, then to make it the subject of most serious consideration, to be watchful, and to see that the necessary measures are taken." This letter opened St. Francis Borgia's own eyes, and gave him perfect quiet.

9. Opening the heart is one of the most efficacious means of disconcerting and putting to nought the malice of the tempter: "He resembles also a false lover, inasmuch as he wishes to remain hidden and undiscovered; for as this false man, speaking with an evil purpose, and paying court to the daughter of some

honest father, or the wife of some honest man, wishes his conversations and insinuations to be kept secret, and on the contrary, is much displeased when the daughter discovers to her father, or the wife to her husband, his deceitful words and his depraved intention, because he easily infers that he cannot succeed in the designs he has conceived; so in the same way, when the enemy of our human nature obtrudes in a just soul his wiles and deceits, he wishes and desires that they be furtively received and kept secret, and he is very displeased when they are discovered to a good confessor or some other spiritual person who knows his frauds and deceptions, because he knows that all his malice is rendered powerless as soon as his attempts are exposed and made known.

10. The devil acts as a military chief does who wishes to obtain possession of a place where he expects to find rich booty. Such a leader pitches his camp, reconnoitres the place, calculates the forces at his disposal, and then attacks it on what he considers the weakest side. The enemy of human nature does the same. When he desires to make himself master of a soul, he begins by studying it carefully, he prowls round, and examines on all sides its theological, cardinal, and moral virtues; and when he has discovered the part which is weakest or least well guarded, he directs his batteries against it, and assaults it there. He strengthens himself by our natural inclinations, he interweaves false notions with our ruling passion, and he turns to account our present disposition, whether good or bad, to lead us to extremities. If he has to deal with a person whose conscience is already too lax, he makes it still more so; if such a person commits sins upon sins unconcerned as to their gravity, he does all he can to make venial sin seem nothing to him, to

make mortal sin appear venial, and the most serious faults trifling. If, on the contrary, he finds a person with a delicate and timid conscience, which is not in itself a fault, as he sees such a person carefully avoiding not only mortal sins and venial sins, but also endeavouring to keep his soul far away from the resemblance of the least fault, defect, or imperfection, he tries to embarrass such a conscience, by troubling it, by representing that to be sin which is not so, and by making it see faults where there is really perfection. His object in so doing, is to afflict us, to sow anxiety in our soul, to upset us, to drive us to extremities, to take away our reason, and to make us despair. Often, when he does not succeed in making us sin, and has lost the hope of so doing, he endeavours at least to torment us.

11. The devil sometimes tempts and torments men with such violence that they seem to have lost the use of reason, and they attribute to nature or to disease, what is really the effect of temptation. When the devil wishes to attack any one and trouble him most maliciously, he chooses the night time, watching for the moment when he whom he desires to overthrow shall awake, that he may put before him when alone, and before he is provided with holy thoughts, bad and improper thoughts. It is very useful for him who is deeply troubled by temptation to have some one always with him to support and to protect him, by reminding him of the truths of the faith; in this way, the numerous assailants of the infernal cohorts will be opposed by numerous auxiliaries, whose efforts will put to flight the common enemy, as one nail is driven out with another.

12. The enemy of salvation causes you to err in two things; not indeed in such a way as to make you

fall into faults which are sin, and which remove you far from God; but he causes you to fall into trouble and keeps you from greater perfection in God's service, and from greater peace in your soul. First, he puts before you a false humility, and urges you to embrace it; secondly, he inspires you with intense fear, by which you are too much hindered and taken up.

As to the first, the devil's usual plan with regard to those who wish to serve God and who are beginning to do so, is to surround them with difficulties and obstacles; this is, as it were, the first weapon with which he tries to wound them. He says to each: "How will you be able to spend your whole life in such severe penance, without the society of relations or friends, without the riches which you possess; how will you be able to endure such a solitary life, without even ever enjoying a little rest? Can you not save yourself in some other way, without so many dangers?" He gives us to understand by the combats and trials which he makes us foresee, that we shall have to live a longer life than any man ever lived; and he removes at the same time from our mind the spiritual joys and great consolations which God is wont to give to those who serve Him.

If the new servant of Jesus Christ overcomes all these hindrances, choosing to be willing to suffer with his Creator and Lord, suddenly the enemy endeavours to wound him with the second arm, that is, with pride or vainglory, making him think that there is in him much goodness and holiness, and placing him higher than he deserves.

If the servant of God resists this arrow, by humbling and abasing himself, and by rejecting the favourable opinion which the tempter wished to give him of himself, then the enemy employs the third weapon, which is that of false humility. Seeing the

servant of God so good and humble, that whilst performing all that God commands him to do, he regards himself as completely useless, that he considers his failings, and is free from vainglory, he puts it into his head that if he happens to speak of any of the favours which God has done him, of works, resolutions, or desires, he sins through another kind of vainglory, because he speaks in his own favour. Thus, he leaves no stone unturned to prevent him from speaking of the graces which he has received from his Master, lest by so doing he should produce some fruit, either in others or in himself; for the enemy fears that through hearing these graces spoken of, others will believe in them and derive profit. In this way, directly he sees us humble, he endeavours to inspire us with a false humility, that is, with an excessive and faulty humility. What you say shows such a humility only too plainly. For after having related some weaknesses and fears which are calculated to make known the state of your soul, you say: "I am a poor man; it seems to me that I wish to serve our Lord Jesus Christ." You dare not say: "I wish to serve our Lord Jesus Christ," or: "Our Lord gives me the wish to serve Him." But you say: "It seems to me that I wish." If you notice well, these wishes to serve our Lord Jesus Christ do not proceed from yourself, but are the gift of this adorable Master; consequently, when you say: "Our Lord has given me earnest desires to serve Him," you praise our Lord Himself, because you proclaim the gift which He has bestowed upon you, and you glory in that gift, and not in yourself, as you do not attribute this grace to yourself. . . . Consider attentively how the martyrs, when brought before idolatrous judges, said that they were the followers of Jesus Christ. And you, in face of the enemy of all human nature, when you are thus

tempted by him, when he wishes to deprive you of the strength which our Lord gives you, and to render you so weak and fearful, by his snares and his deceits, you dare not say that you desire to serve our Lord. That is not enough. You ought to say and confess fearlessly that you are His slave and servant, and that you will die rather than forsake His service.

13. The great importance which Ignatius attached to the consideration of the end of man is sufficiently well known; by it he begins the series of his Spiritual Exercises, and the title which he gives to it is characteristic. He calls it, First Principle and Foundation. But it has not perhaps been sufficiently noticed that before making it his great means of leading others to perfection, he had himself been its first conquest; it was, in reality, this consideration which determined him to become a saint, and by it he conquered the many temptations by which the devil, the world, and flesh and blood strove to keep him back. His conversion was laborious; it was not effected in a moment, under the influence of violent emotion, and in a transport of enthusiastic exaltation; it was, on his part, the fruit of most serious meditations, and his will did not yield until his reason had convinced it of the obligation it was under of surrendering.

Carried in a dying state to the Castle of Loyola, after the capitulation of Pampeluna, he seemed about to expire, and had just received the last sacraments. But St. Peter, in whose honour he had formerly composed a poem, and who, no doubt, interested himself ever after in the preservation of a man destined to become one of the most intrepid champions of the Church and of the Holy See, appeared to him and cured him. Nevertheless, whilst restoring him to health, the Apostle had left him lame. This only half satisfied

Ignatius, who was still filled with vain, worldly thoughts. The ungraceful lameness which remained upset his projects. He wished to get rid of it at any price, and placed himself again in the hands of the surgeons. The latter tortured him as they chose, but without much success, and he was obliged to remain in bed. The time appeared very long to such an active nature as his; to beguile his weariness, he asked for some of the romances of chivalry, the reading of which had hitherto been his delight. Although the library at the castle was not wanting in such books, none could be found, and for want of something else, they brought two works in the Castilian language, the *Flowers of the Saints*, and the *Life of our Lord* by Ludolph the Carthusian. God's design was in all this.

Ignatius turned over the leaves of these books carelessly, and at first read some passages without any pleasure, nevertheless, he began insensibly to like them, and ended by becoming so much interested that he spent whole days in studying them. The effect which they produced upon him was great astonishment and lively admiration. A new kind of greatness, whose existence he had not suspected, and which easily appeared to him very superior to the only one which he had hitherto known, revealed itself to him. He applied this to himself, and he asked himself why he had not the courage to imitate such great models. He said to himself: "One had only a stone for his bed, another encircled his loins with an iron chain and wore haircloth next his skin, another spent the night in prayer, another only broke his long fast by taking a few raw herbs, another buried himself alive in the depths of a cave, another exposed himself almost naked to the rain, the cold, and the sun, undertaking distant pilgrimages. Were these men made of bronze or of marble, that they did not feel nor complain? . . .

If, on the contrary, they had the same nature as myself, could not I do what they did? They had sensibility, and yet they practised chastity. They were illustrious by birth. Heaven had bestowed upon them great qualities. They despised honours, and all that the world esteems. They had nothing and yet they were happy. In order to be joyful and contented in the midst of such privations, to trample under foot worldly things, they must have possessed some priceless treasure. To make such a life bearable, they must have tasted unknown pleasures drawn from some hidden source. What were these delights? It is probable that they must be enjoyed in order to be known, and that one must have experienced them in order to appreciate them. . . . But if I also were to adopt this life of penance, if I were to go barefoot, to wear a sack and to gird myself with a cord, . . . if I were to expose myself to the ridicule and insults of the world, . . . if I were to withdraw to a distant desert to live there only for God and for myself, if I were to mortify this wretched body so as to render myself master of it and so far discharge the debts which I have unhappily contracted —who holds me back? What will the world offer me in return for my service? Shall I not pay too much for what it may seem to give? Shall I not soon repent having concluded such a bargain? Even if I were to obtain all that I desire, shall I not have to leave it soon? . . . If I had suffered for God all that I have voluntarily undergone in order to win the favour of men, what a place should I not have merited now among the saints? But as it only needs that to be a saint, it rests with me to become one."

Unfortunately these good impulses gave place to others of an opposite kind, and the tempter strove to tear from the heart of the Servant of God the salutary inspirations which began to penetrate it.

At one time he revived his military ardour and the thirst for glory which had always devoured him, at another he roused his pride by causing him to hear the ridicule which the world would not fail to indulge in at his expense. "What will they think," he whispered to him, quite low, "what will they say? Doubtless they will repeat on all sides that Ignatius de Loyola, having failed to defend Pampeluna, and no longer daring to appear in public, has become a monk, in order to be forgotten, and has concealed himself in a cave in the depths of the forests that his want of courage may not be brought up against him."

At the same time, all the vanities which had formerly seduced him crowded back upon him. One of them, above all, absorbed him completely, and he remained plunged in it for several hours without perceiving the lapse of time. At a later time, humbling himself for his weakness, he related these critical circumstances of his life to Father Gonzalez. Like most of the gallants of his time, when chivalry still exercised such a powerful influence over the ideas and habits of the young nobility, he loved a lady belonging to the Court. In itself there was nothing blameworthy in his affection; together with elevated thoughts, it inspired him with the desire to signalize himself and preserved him from numerous falls, at an age and in a profession in which it is easy to be led into disorder. Still, in order to devote himself entirely to God, as he was strongly prompted to do, it was necessary to give up the enchanting dream which he had cherished so long, and such a sacrifice seemed to him beyond his strength. In his blindness, far from thinking of disengaging himself, he would not even understand that what he aspired to could not be realized on account of the difference in position. "He was not thinking of a countess, nor of a duchess," they are his

own words, "but of a person of still higher rank." He thus persisted in hoping against all hope, and he was completely occupied in imagining what was calculated to attract the attention and merit the favour of her, the thought of whom never left him; he sought by what means he could have himself taken to the place where she lived, and how he would present himself before her; he taxed his wits to find choice terms to make her accept his homage, and he asked himself by what new exploits he should succeed in pleasing her; and by these artifices the world was regaining its hold upon him.

Divine mercy, on its side, would not consent to be thus deprived of a conquest which gave hopes of many more; it returned to the charge to regain him; it skilfully brought back Ignatius to his reading, which revived in his soul the design of forsaking all to give himself to God. These alternations of generous flights and grievous weakness, succeeded each other unremittingly, the struggle continued, and it was difficult to foresee the issue. At last, grace made a supreme effort, and gained the victory for ever.

The attention of the Servant of God was suddenly attracted to an interior phenomenon which repeated itself regularly with the persistent periodicity of a law. The two orders of objects which by turns occupied his mind, made very different impressions upon him. Beginning almost in the same manner, they invariably ended in quite an opposite way. Whenever his thoughts transported him into the midst of the world and the perishable things here, as long as he went on thinking of pleasures, honours, and glory, the pictures, recollections, and hopes which he evoked flattered him agreeably; but the charm was soon broken, all these pleasures vanished with the thoughts which had given rise to them, and, on disappearing, were succeeded by

heaviness and lassitude, by trouble and an indefinable unrest. He was not only satiated, but disgusted, he remained depressed and without vigour, he was dissatisfied, sad, and a burden to himself. When, on the other hand, he returned to the project of walking in the steps of the Saints, of embracing, after their example, a life of penance, and of combating his inclinations, a deep calm and a profound peace took possession of him, and he experienced in his innermost being a contentment a thousand times preferable to that which all the joys of the world had ever obtained for him. Besides, and above all, far from bringing in its train obscurity and perplexity, bitterness and discouragement, this contentment left clear light in his soul, and firm trust as to the issue, and he felt himself full of strength and prepared to undertake all, in spite of obstacles, nothing seemed to him either impossible or difficult.

For some time, Ignatius had often been struck with this two-fold occurrence, but not suspecting its importance, he had contented himself with noticing it as strange, without seeking for the cause, and he drew from it no practical conclusion. However, it was from this that he was about to receive the decisive impulse which he needed to cut short his irresolution, and to decide irrevocably.

After much reflection, the essential difference remarked by him between the results produced by consolation, according as consolation came to him from the things of time or from those of eternity, led him to recognize clearly this great truth: in spite of appearances, one thing only is necessary, we are made for God, and it is solely by serving Him that we shall find what is wanting to us. He saw that it belongs to God alone to satisfy us fully, and to make us perfectly happy, that apart from Him, whatever way we

turn, we fatigue ourselves vainly in the pursuit of happiness. He understood, from the sad experience which he had had, that all created things were unable to satisfy him, that they were not substantial, nor perfect, nor durable enough to calm the aspirations which tormented him, and that, if they chanced to amuse him for the moment, they brought upon him but too surely, after a short period of intoxication, a cruel disenchantment. He remained convinced that the heart of man is not mistaken when, to satisfy the loftiness of its desires, it asks for infinite happiness, but that God alone can give it because He alone possesses it.

The victory was gained, Heaven conquered, and Hell vanquished; Ignatius, firmly resolved to refuse God nothing, sprang forward immediately in the new career open to him, and without ever again stopping, he will pursue it with gigantic steps. He already devoted the greater part of the day to prayer, and, when evening came, he secretly left his bed, threw himself on his knees, wept bitterly for his sins, and practised severe penances. One night, when thus prostrate before a picture of the Mother of God, he conjured her with the greatest fervour to procure for him favourable access to her Divine Son, and cause Him to accept the offering of his person. He then swore inviolable fidelity to both. Suddenly the earth trembled, there was a dreadful noise, the castle was shaken to the foundations, the windows shivered, the room he occupied threatened to bury him under its ruins, and the ancient tower of Loyola retains to this day, in the cracks in its walls, traces of the violent shock which it then sustained. Did Heaven intend thereby to signify to Ignatius that his vow was accepted, or did Hell, foreseeing already in him a formidable adversary, seek to destroy him? We know not. However that

might be, whilst waiting to be able to carry out fully the project which he had conceived, all the consequences of which he was yet far from realizing, the Servant of God continued his life of prayer and mortification. A wonderful vision strengthened him opportunely. Another night, when at prayer, the glorious Queen of Heaven, surrounded with dazzling light, and carrying her dear Child, appeared to him, looked at him tenderly, and remained a long time with him. During this happy visit, which Ignatius kept almost entirely secret, we know that he was completely detached from earthly affections, and that he received the gift of perfect chastity. "It seemed to me," he admitted to Father Gonzalez, "that my heart was purified, and that all the images of sensual pleasures were effaced from my mind;" from this moment he was never disturbed by the importunate thoughts which sometimes torment the most angelic souls.

14. Ignatius, having almost completely recovered, prepared in good earnest to leave the world, and to carry out the resolution which he had formed, of retiring to a solitude to satisfy the justice of God by penitential exercises. He had told no one of his intention, but on seeing him so unlike himself, absorbed in profound meditations, only breaking silence to speak of the vanity of human things, and always occupied in reading or writing, it was easy to conjecture that he was disgusted with the world, and that he was entertaining some extraordinary project. Moreover, when, under pretext of going to greet the Duke of Najara, to whom he was under obligations, he wished to take leave of his eldest brother, Don Martin Garcia, who, since the death of their father, Don Bertram, possessed the Castle of Loyola, the latter profited by this oppor-

tunity, to obtain the explanation of what he suspected, and to prevent what he feared. From his affection for a brother who was well worthy of it, as well as to guard what he believed to be the honour of his race, Don Martin, upon the first intimation made to him by Ignatius concerning his departure, took him into a room apart in the castle, and when they were alone, said to him: "Ignatius, allow me to tell you a suspicion which haunts me regarding you, if I can still call suspicion a certainty based upon the most unequivocal proofs. Since your accident, I can scarcely recognize you. A change, as complete as it is sudden, has taken place in you. Notwithstanding all your efforts to prevent your thoughts from being read, the hatred against yourself which seems to animate you, and your estrangement from your relatives, betray you only too well, unknown to yourself. Have you any right to practise such concealment towards your brother, who is your best friend? Doubtless you thought me incapable of keeping the secret which you had to confide to me! . . . Since this is the case, I must disclose to you what I had every right to have learned from you. Your pretended departure conceals a flight, you plead a visit of courtesy, in reality you wish to leave us. Well, be it so. May I not at least know where you are going and what you mean to do? I know you well, whatever the project may be which you have been revolving in your mind for several weeks, whatever course you may have decided upon, it must be something of extreme importance. You have not consulted any one, . . . if you had even consulted yourself, . . . but no, you have been under the influence of a sort of gloomy melancholy, which, under the guise of piety, is urging you to a determination which, at heart, you are ashamed of, since you dare not admit it to me. Believe me, distrust your grief, it is deceiving you. The surrender of Pampeluna has not been a

check to you, nor spoilt your career, as you seem to think; on the contrary, it brought glory to you. A grand future opens itself more than ever before you, you are in the prime of life, you possess great qualities to which all do homage, your name is in every mouth, like that of the most illustrious warriors of Spain. Although I am your elder, the consideration which you enjoy makes you henceforth the head of our house, and there is nothing to which you may not aspire. Continue what has been begun so well, and do not disappoint the hopes to which you have given rise. . . . If the warlike profession has ceased to please you, turn your attention elsewhere, there is no lack of honourable employments suited to your condition. . . . If you desire to labour for your perfection, I do not oppose it, far from it, I praise you for it, and I envy you; but must you go far away in order to attain this end? Our family must be very corrupt, we must be very wicked, if you cannot find God amongst us! Who is there to hinder you from acquiring holiness by continuing the life of retreat and prayer which you have lately been leading here? If my fears are unfounded, pray reassure me with a word. . . . In any case, if your determination is unchangeable, if you persist in flying from us, remember, that wherever you go, you carry with you the honour of our name, and if, which God forbid, you do anything unworthy of us, the fault will undoubtedly be yours, but the shame will recoil upon us all. If, therefore, you are insensible as to your own interest, think of your ancestors, think of us."

Don Martin spoke for a long time in this manner, and Ignatius listened to him without showing any emotion. Far from being shaken, the conversation only inspired him with deep compassion for the blindness of a brother, to whom it seemed meanness to trample the world underfoot, and the greatest dishonour

to embrace the glorious shame of the Cross. In order not to sin against truth, of which he was extremely careful, but at the same time so as not to disclose what he was anxious to keep secret, the Servant of God merely replied that he was really going to pay the visit in question, that the Duke of Najara had shown him great kindness, and knowing that he had recovered, he thought himself bound to express his gratitude to him, for his good offices towards him. Moreover, that he was much surprised at being thought capable of doing anything unworthy of his family. He declared that he was far from having any such intentions, and that he hoped never to give his family any cause to be ashamed of him. He then set out, and after having paid his respects to the Duke of Najara, he went to Montserrat, and thence to Manresa.

15. At the beginning of his stay at Manresa, Ignatius, not content with treating his body with dreadful severity, set to work also to subdue the worldly pride which was the groundwork of his character. He therefore took up his abode in the hospital, and began to ask for alms as if he had been the meanest of the wretched. Lest his rank should be suspected on account of his physiognomy and his manners, he affected vulgar ways and all the habits of a common man. For this purpose, he, who was before so particular in all that concerned cleanliness and elegance, now neglected his person, or rather, studied to give it a repulsive and ridiculous appearance. The devil could not endure sentiments so heroically Christian, especially in a man who was entering upon a career of self-renunciation and humility; he therefore used every means to check these promising beginnings and put wicked thoughts into his mind: "What are you thinking of, Ignatius, how great is your error! Do

you believe that you will please God by the wretched life to which you are condemning yourself? For the sake of His glory, and for your own advantage, would it not be better to remain in the condition in which He placed you, and stay in the world to edify it, than to hide yourself in a nook in a hospital with the refuse of society? By leading you back so far, and by converting you through a series of extraordinary graces, God wished to show to all, in your person, that it is possible to serve Him without leaving the world, and to be faithful to Him even in the highest positions. A man such as you are, by his authority, his influence, and his example, would suffice to reform the habits of a whole city; instead of affording matter for ridicule to the populace as you are doing to no purpose, your behaviour would bring virtue and holiness into credit at Court and in the army. It rests with you to save a great number of souls, and you prefer to let them perish; far from winning your brethren to piety, you are rendering it hateful to them by your excesses. . . . Yet, perhaps all this does not move you! Well, be it so! If you are determined to flee from tumult and renown, if you long for silence and retirement, at least disappear, and bury yourself in solitude, do not expose yourself wantonly to insults, do not try to bring ridicule upon you, nor court affronts. Think of your family, and what you owe to it. What has it done to you that you should cover it with infamy? Is it allowable for you, in order that you may be the amusement of a troop of children and of a vile crowd, to waste its heritage of glory? Have you any right to drag in the mud, in sight of a whole city, the honour which your valiant ancestors have gained, at the cost of their labours and fatigues, by shedding their blood on the field of battle in a hundred combats?" Unexpectedly reawakened by the astute malice of his enemy, the

proud and delicate nature of Ignatius revived and revolted for a moment, the commonness of his clothes and food, the dirt and stench of the hospital, the company of the wretched people whom he met there, raised a horrible tempest in his soul. Nevertheless, perceiving the snare which was spread for his self-love, the Servant of God, without stopping to argue with the tempter, ran straight to the hospital. He sought out the sick people who inspired him with the greatest aversion, took them in his arms, embraced them, and remained with them until he had completely conquered his repugnance and put the devil to flight.

16. After having spent some time at the hospital at Manresa, Ignatius had left it, as much in order to withdraw from the marks of veneration which they began to show him, as to be free to devote himself with less restraint to the roughest practices of penance. He had retired to a grotto, which the composition of his Exercises, and the severities which he there practised upon himself, have rendered so celebrated. Even at the hospital, his mortifications might frighten the stoutest hearts. He had forbidden himself anything which could have procured him the slightest satisfaction, and had even deprived himself of a part of his necessary repose. He only gave the time which was indispensable to sleep. During the greatest cold of winter, he had no bed but the ground, no pillow but a stone or a piece of wood. He was present every day at the Holy Mysteries, and devoted seven hours to prayer, which he always made upon his knees; besides this, he fasted every day, only taking at his one meal a little of the blackest and hardest bread out of that which he had begged, and a few drops of water. As an exception on Sundays he added to his food some herbs, which he had rendered tasteless by mixing them with ashes or

earth. Under the sack which served him for clothing he wore haircloth, an iron chain, or a girdle of sharp points which tore his flesh. He did much more after he retired to his grotto, and his austerities seemed to know no bounds. He stayed up whole nights, he fasted several days continuously without taking any food, to which he added frequent bloody flagellations, and wounded his chest with a stone. Such a regimen weakened him so completely that his life seemed only to be prolonged by a constant miracle. He often became unconscious and was then found almost dead, with neither motion nor heat. Once when he had gone to a neighbouring chapel he was overtaken by a fainting fit which lasted several days, and when he regained his senses they carried him back against his will to the hospital. The evil spirit profited by his exhaustion to endeavour to discourage him and to make him give up what he had begun. Affecting an air of compassion towards him, he repeated to him in the depths of his heart: "Poor Ignatius! How will you be able to maintain to the end a life so dreadful, during the seventy years which you have yet to remain upon earth?" The Servant of God was not deceived, he saw plainly whence this thought proceeded, and he answered the devil: "You who speak thus, can you secure to me a single hour of life? Is not God the Master of our days? Even if I had to remain seventy years longer in this world, what would that be in comparison with eternity?"

17. The name of scruple is vulgarly applied to what proceeds from our own judgment and free-will: *v.g.*, when I freely judge that to be a sin which is not so; which happens, for example, when any one having accidentally trodden on a cross formed by two straws, of his own accord judges that he has sinned; and

this is properly an erroneous judgment, not a real scruple.

After I have trodden upon that cross, or after I have thought, said, or done something, there comes to me from without the thought that I have sinned, and on the other hand it seems to me that I have not sinned, and still I feel some disturbance from this, inasmuch as I do doubt and yet I do not doubt; this is properly a scruple and a temptation suggested by the enemy.

The first kind of scruple is very much to be abhorred, because it is all an error; but the second for a short time is of no small advantage to a soul which devotes itself to spiritual exercises; it even greatly purges and cleanses such a soul, separating it very much from every appearance of sin, according to those words of St. Gregory: *Bonarum mentium est, ibi culpam agnoscere, ubi culpa nulla est*—"It is a mark of good minds there to recognize fault where there is none."

18. The soul which desires to advance in the spiritual life ought to take just the contrary course to that which our enemy takes; that is to say, if the enemy wishes to make the soul more gross, let it manage to make itself more delicate; in like manner if the enemy is striving to make it delicate to an extreme, let the soul strive to establish itself in a right mean, thus to gain tranquillity in everything.

19. When such a good soul wishes to say what is good or to do anything not contrary to the usage of the Church or to the mind of our betters, and which may be for the glory of God our Lord, and there comes some thought or temptation from without not to say or do it, founded on apparent reasons of vainglory or otherwise, then it ought to lift up its understanding to its Creator and Lord, and if it sees that this action belongs to the service due to Him, or is at least in no

way opposed to it, he ought to act in a manner diametrically opposite to the temptation, imitating St. Bernard in his answer to a like temptation: *Nec propter te incœpi, nec propter te finiam*—"I began not for you, neither for you will I desist."

20. Ignatius was far from being of a weak disposition, and at Montserrat he had spent three days in making his confession with all possible care, after having written down all the faults of his life, such as a serious examen had made them known to him; nevertheless God allowed him to be attacked by a dreadful temptation of scruple in this respect. He had no longer a moment of repose, the days and nights passed in trouble and tears, he tortured himself unceasingly and he was for ever asking himself: "Has God forgiven me? Was my contrition real? Have I not perhaps forgotten some sin? Did not shame cause me to be silent as to that fault, or at least lead me to extenuate the gravity of it? Was such a circumstance sufficiently made clear? Did I make myself understood? Did I not exaggerate my guilt on such a point?" To put an end to such doubts and to reassure himself, he had recourse to prayer and to redoubled austerities; but the more he prayed and mortified himself, the more these doubts and fears increased. Moreover, in every thought, word, and deed, he was afraid of incurring God's anger, and, imagining sin where there was not a shadow of it, he was for ever arguing with himself as to the state of his conscience, without being ever able to decide what was evil and what was not.

In these endless reasonings and struggles he sometimes uttered groans and cries and threw himself down on the ground; but generally he maintained a gloomy silence as if the sadness which overwhelmed him had deprived him of voice. He often went to his confessor

to tell him again what he reproached himself with having omitted or explained badly, but was no better. Scarcely had he quitted the holy tribunal when other anxieties took hold upon him, and he thought himself obliged to return to the priest to complete or correct his accusations. He did so, and recommenced indefinitely the same confessions, without thereby regaining peace.

Only one thing brought him relief, and that was the participation in the Body of the Lord, Whom he received every Sunday; yet it happened more than once that being on the point of communicating and at the moment when the priest was giving him the Host, his anxieties redoubled to such a degree, that, fearing to commit sacrilege, he got up and withdrew from the holy table in confusion and desolation. Conscious that this miserable state was exceedingly injurious to him in every respect, he earnestly desired to be delivered from it; he ardently longed for a guide to help him to get out of it, and sought for one in various places, but could not succeed in finding one. They did indeed forbid him to listen to scruples, but he did not know in what a scruple consisted; and to have to decide this was to him a cause of new torments.

There was then staying at Manresa a preacher who was considered very skilful in the direction of souls. The Servant of God wished to consult him. He made him recommence his general confession, and advised him to note down on paper, as they occurred to his memory, the sins which he should recall to his recollection. No remedy could have been more unsuitable than this; far from curing the evil, it aggravated it and brought it to a climax. Ignatius tried it to his cost. The examination which he made gave rise to a number of new anxieties which he had not hitherto had. His scruples produced others, and the more he searched the deeper he plunged into an inextricable labyrinth.

After many useless reflections which confused his mind, he was convinced that only blind obedience was capable of saving him, and that tranquillity would be restored to him, if, using all his authority over him, the priest commanded him in the name of Jesus Christ to forget the past entirely, and to take heed of it no more for the future than if it had never existed. His natural good sense was right, the solution which he had found was excellent, but because it proceeded from himself he suspected it, and whilst earnestly hoping that it might be given him as a rule to follow, he dare not suggest the idea to him who directed him. However, his usual confessor, to whom he had returned, ordered him of his own accord not to go back over his past faults, at least without being quite certain that he was obliged to do so. This direction was assuredly better than the preceding, and might have been efficacious under other circumstances, but at the point at which Ignatius had arrived, it was not enough. "I was told not to speak unless it was evident to me that I ought to do so," he related afterwards, "but when it was a case of giving judgment against myself, nothing seemed to me doubtful, everything was evident to me."

Notwithstanding, he continued his practices of piety and penance, thinking that the more troubled he was, the more faithful and exact he ought to be. Still, seeing no help come to him from any quarter, he could not get rid of the idea that God had forsaken him, that he had nothing to hope for in this world nor the next, and that his damnation was certain. It is impossible to express the torment which he then suffered, only those who have been afflicted with these kinds of crosses can conceive it. The rudest austerities of penance afford as much consolation to the mind and the heart as suffering to the body; but to love God, to serve Him fervently, to desire ardently to possess Him,

and yet to believe that one displeases Him, that one is rejected, and that one offends by every act, is little short of a hell upon earth.

The Dominicans took pity upon Ignatius, and received him into their house from charity; but he was still more tormented there. He fell into a gloomy melancholy, and was often violently tempted to throw himself down out of the window of his cell. Nevertheless, he repelled this impulse of despair, exclaiming: "No, Lord, I will not do it, I will not offend Thee;" and though Heaven seemed inexorable, he ceased not to utter this cry of distress: "Lord, why hast Thou withdrawn Thyself from me? Lord, why hast Thou forsaken me whilst it is said to me daily: Where now is thy God?" Whilst praying thus, he remembered that a hermit of old, not being able to obtain from Heaven a favour which he earnestly desired, fasted continually and ate nothing until his prayer had been granted. Following this example, he resolved, without asking the advice of any one, to take no food until tranquillity should be restored to his soul, unless his life should be endangered thereby, in which case he would break his fast. The first, second, and third day passed without any improvement, and he persevered until the seventh, neither eating nor drinking, and not in any way relaxing in his usual practices. As his troubles still lasted, and, by a sort of miracle, his strength had not completely left him, he would have continued this fast, if his confessor, whom he then told of it, had not absolutely enjoined him to give it up, under pain of refusing him absolution and of depriving him of Communion, if he did not submit. He commanded him to believe that his sins were forgiven, and told him not to do God such an injury as to doubt it, but to trust to His mercy. Heaven approved of the fervour which had caused him to undertake so extraordinary a thing,

and the obedience which made him afterwards abandon it. Peace was suddenly restored to him, and his interior crosses changed into ineffable delights which he had not hitherto tasted.

However, all was not yet over. A new tempest arose in his heart three days later; his scruples, sadness, and despair again took possession of him, he was tempted to abandon the life which he had embraced, and he would undoubtedly have succumbed, unless God had sustained him. Suddenly, his eyes were opened, it seemed as if he awaked from a deep sleep, he went over all that had happened to him, and recognized the devil's artifice; he then made an unchangeable resolution never, under any pretext whatever, to look back, and not again to pay any more attention to his former life than if he had only just come into the world. From that moment he was completely free from scruples; and he acquired such marvellous dexterity in delivering others from them, that there is scarcely an instance of his not having cured those attacked by them, who had recourse to him for help.

21. The devil, through his artifices, endeavours at one time to take from us all fear of falling, so that we may be overcome more certainly, and at another, he seeks to alarm us with vain chimera, that, losing all courage, and yielding to depression, we may give way under the idea that resistance is impossible.

22. As soon as Ignatius applied himself in good earnest to the care of his soul, he perceived the presence within him of two spirits distinct from himself, and thoroughly opposed, which, unceasingly, and by every kind of means, strove to attract him to them by suggesting to him their respective thoughts and sentiments. The confidences of the Servant of God have

already enabled us once to be present at the stirring revolutions of this inward drama at the decisive moment of his rupture with the vanities of the world.

After being suspended for a time, this interior struggle of the spirits, so full of teaching for us, recommenced soon after his arrival at Manresa. After he had embraced a new life, Ignatius had enjoyed great calm for several weeks. He had even been filled with the sweetness which the Holy Spirit usually sheds into the heart of sinners who have recently returned to the right path, in order to disgust them with the false and dangerous pleasures of the world and soften to them the labours of penance. He had afterwards to undergo sharp alternations of heavenly visits and abandonment, of sensible fervour and aridity, which moved him strangely, yet without ever overthrowing him. The practices of piety had no longer any charm for him, his heart was unmoved and frozen when he was present at the Holy Sacrifice or applied himself to prayer; he was a prey to such torments, that he could not understand himself. He could not endure himself. Then, all at once, at the moment when he least expected it, his sadness left him like a cloak which had been removed from his shoulders, calmness returned, Divine light poured in upon him with the greatest brilliancy, ineffable joy filled his soul, and he retained no traces of the preceding gloom and torments. However, these delightful moments passed quickly by, and he was suddenly plunged again into the deepest darkness, and the bitterest desolation. As he possessed no experience of these different states, and was as yet ignorant that souls are sometimes treated thus at the outset of a Christian life, lest they should attribute their fervour to their own strength, and lest they should cling more to God's favours than to God Himself, he exclaimed in the surprise which these unexpected

vicissitudes occasioned him: "What is this? What unknown path am I entering on? What new kind of warfare shall I have to carry on?"

Nevertheless, quickly conquering his emotion, he set to work with the sagacity which was natural to him, to discover what these rival influences were, which were both seeking to obtain possession of him; he asked himself what interest they could have in acting thus, what end they were aiming at, what means they employed to attain it, and by what kind of impression their action was made sensible to him. From these observations combined, he deduced afterwards, for his own guidance and for that of others, valuable principles which he has recorded in different places in his correspondence, but chiefly in the book of his Spiritual Exercises, under the title of Rules for the Discernment of Spirits.

23. I call it consolation when there is excited in the soul some interior motion by which it comes to be inflamed with the love of its Creator and Lord, and when, consequently, it can love nothing created on the face of the earth in itself, but only in the Creator of all. Likewise, when tears burst forth, urging it to the love of its Lord, whether they spring from grief for sins committed, or from the Passion of Christ our Lord, or from any other consideration directly ordained to His service and praise. Finally, I call consolation every increase of hope, faith, and charity, and every kind of interior joy, which calls and attracts man to heavenly things, and to the salvation of his own soul, rendering it quiet and tranquil in its Creator and Lord.

I call desolation all that is contrary to what is set down in this rule, as darkness and disquiet of soul, an attraction towards low and earthly objects, the disquiet of various agitations and temptations, which

urge it to diffidence, without hope and without love, and when the soul finds itself slothful, tepid, sad, and, as it were, separated from its Creator and Lord.

24. God has two ways of teaching us, He Himself gives us one, and He allows the other. What He gives is inward consolation, which banishes all trouble from the soul and draws it wholly to the love of God. In this consolation, the Divine Master communicates to some His light, to others He discloses many secrets, and then performs great things in them. With this Divine consolation all troubles are changed into pleasures, and all fatigue into rest. To him who is walking with this fervour, this warmth, and this inward consolation, every burden, however great, becomes light; there is neither penance, nor labour, however great it may be, which is not sweet to him. This consolation points out and opens to us the path we ought to follow, and shows us, at the same time, the opposite path to avoid. It does not remain with us always; but it always accompanies us at the times which God has marked out for it; and all is for our good.

It is when this consolation has departed from the soul that the second lesson begins for it: that is to say, that our old enemy puts all possible obstacles in our way in order to turn us from the path upon which we have entered. He molests us beyond endurance, he often fills us with sadness, and we know not, and cannot discover why we are sad: in this state we cannot pray with devotion, nor contemplate, nor speak of, nor hear spoken of the things of God, with any comfort or satisfaction. This is not all: if the enemy sees that we are weak and depressed by these thoughts which he has put into our mind, he suggests new thoughts to us which lead us to think that God has completely forgotten us; and we go so far as to believe that we

are quite separated from this adorable Master, and that all that we have hitherto done, and all that we should wish to do, is without merit before Him. In this way he strives to deprive us of all trust. If we notice carefully, we shall see that this excessive fear and weakness in us, proceed from this, that during the storm we have dwelt too much on our wretchedness, and have allowed ourselves to be too much depressed by the fallacious suggestions of the enemy. For this reason it is necessary to observe from what quarter the attack proceeds. Are we visited by consolation? Let us humble ourselves, and remember that we shall speedily be tried by temptation. Are we assailed by temptation, by darkness, or sadness? Let us go on in spite of them, without dwelling upon the impression which they produce upon us, and let us wait patiently for consolation from God, which will drive away all disturbance and disperse all gloom.

25. It is peculiar to God and His angels to give in their motions true joy and spiritual gladness, removing all sadness and disturbance of mind occasioned by the enemy, while it is peculiar to him to fight against such joy and spiritual consolation, bringing forward pretended reasons, sophistries, and perpetual fallacies.

26. In time of desolation we must never make a change, but remain firm and constant in the resolutions and determinations made on the day preceding this desolation, or in the preceding consolation. For as in consolation it is the good spirit that guides and directs us, so in desolation it is the bad spirit, by whose counsels we cannot find the way to any right decision.

27. Although in desolation we ought not to change our former resolutions, it is very profitable to make change in ourselves in ways that oppose the desolation,

as, for example, by insisting much on prayer and meditation, by frequent examination, and by increasing in some suitable manner our penances.

28. Let him who is in desolation consider that our Lord, to try him, has left him to his natural powers, that he may resist the various agitations and temptations of the enemy, and to do so is always in his power by the assistance of God, which always remains to him, though he may not clearly perceive it, from the fact that our Lord withdraws from him all excessive fervour, and ardent love, and intense grace, leaving him only ordinary grace, with which, however, he is able to resist the tempter.

29. Let him who is in desolation strive to preserve himself in patience, a virtue contrary to the troubles which harass him, and let him think that he will shortly be consoled, provided he uses the necessary means to conquer desolation, above pointed out.

30. There are three principal reasons why we find ourselves in desolation. First, it may be a chastisement. Our tepidity, slothfulness, or negligence deprive us of spiritual consolation. Secondly, it is a trial. God wishes to try how much we are worth, and how much we progress in His service and praise when deprived of these abundant consolations and special graces. Thirdly, it is a lesson. God wishes to give us a true knowledge whereby we may intimately perceive that it is not in our power to acquire or retain excessive devotion, ardent love, tears, or any other kind of spiritual consolations, but that all is a gift or favour of God our Lord, and to teach us not to build our nest in another's house, by allowing our intellect to be lifted up to any kind of pride or vainglory, by attributing to ourselves feelings of devotion or other kinds of spiritual consolation.

31. It is peculiar to God our Lord alone to grant consolation to the soul without any preceding cause for it, because it belongs to the Creator alone to go in and out of the soul, to excite motions in it, attracting it entirely to the love of His Divine Majesty. I say, without cause, that is, without any previous perception or knowledge of any object from which such consolation might come to the soul, by means of its own acts of the understanding and will.

32. When a cause has preceded the consolation, it is possible for the good as well as the bad angel to afford consolation to the soul, but with opposite intention: the good angel with the intention that the soul may progress and advance from good to better; the bad angel with the intention of leading it in the opposite direction, and of bringing it henceforward to yield to his wicked and malicious designs.

33. It is peculiar to the bad angel, transfiguring himself into an angel of light, to enter with the devout soul, and to come out his own way; that is to say, to begin by inspiring good and holy thoughts in conformity with the dispositions of the just soul, and afterwards gradually to endeavour to gain his end, by drawing the soul into his secret snares and perverse intentions.

34. We ought to be very careful to watch the course of such thoughts; and if the beginning, middle, and end are all good, leading to all that is good, this is a mark that they proceed from the good angel; but if the thoughts suggested terminate in anything evil or distracting, or less good than that which the soul had determined to follow, or if they weaken, disturb, or disquiet the soul, depriving her of the peace, the tranquillity, and the quiet she enjoyed before, it is a clear sign that they proceed from the bad spirit, the enemy of our advancement and of our eternal salvation.

35. When the enemy of our human nature has been discovered and recognized by his serpent's tail, and by the bad end to which he leads, it is profitable for him who has been thus tempted by him to examine afterwards the course of the good thoughts suggested to him, and their beginning, and to remark how little by little the enemy contrived to make him fall from the state of sweetness and spiritual delight he was in, until he brought him to his own depraved purpose; that by the experience and knowledge thus acquired and noted he may be on his guard for the future against his accustomed deceits.

36. In the case of those who are making progress from good to better, the good angel touches the soul gently, lightly, sweetly, as a drop of water entering into a sponge; and the evil spirit touches it sharply, and with noise and disturbance, like a drop of water falling on a rock. In the case of those who go from bad to worse, the very contrary happens, and the reason of this difference is the disposition of the soul, according as it is contrary or similar to these spirits; for when it is contrary to them they enter with perceptible commotion and disturbance; but when it is similar to them, they enter in silence, as into their own house, through the open doors.

37. When there is consolation without any preceding cause, though there be no deceit in it, inasmuch as it proceeds from God our Lord, as before explained, nevertheless the spiritual person to whom God gives this consolation ought with great watchfulness and care to examine and to distinguish the exact period of the consolation from the period which follows it, in which the soul continues fervent and feels the remains of the Divine fervour and consolation lately received; for in

this second period it often happens that through its ordinary habits, and in consequence of its conceptions and judgments, whether by the suggestion of the good or evil spirit, it makes various resolves and plans, which are not inspired immediately by God our Lord; and hence it is necessary that they be thoroughly well examined before they receive entire credit and are carried out into effect.

38. It often happens that our Lord moves and urges our soul to some operation; He does so by opening our soul, that is, by speaking within it without noise of words, and by elevating it completely to His Divine love, without our being able, if we would, to resist the feeling which He puts into us. This feeling, because it comes to us from God, is necessarily conformed to His commandments, to the precepts of the Church, and to the obedience due to our Superiors, and fills the soul with perfect humility, because it is the same Divine Spirit which acts in everything. Yet we may often deceive ourselves in the following manner. After having received this consolation or inspiration from God, the soul remaining filled with joy, the enemy, feigning to share this joy and consolation, approaches and leads it to add to what it has received from God. His object is to trouble it and disgust it with everything. At other times, by the perplexities and difficulties which he stirs up, he makes us subtract from the lesson we have received, in order to prevent us from thoroughly fulfilling what is commanded us. We need more advertence and discernment here than in anything else: we must often repress the ardent desire which we may have to speak of God, at other times we must speak of Him more than inclination or inward movement would lead us to do; for in this we should consult our neighbour's profit more than our own wishes, when the devil

endeavours thus to increase or diminish the good feeling which we have received.

39. Let him who is in consolation think how he will be in future desolation, and lay up a store of courage for the time of trial.

Let him also humble and lower himself as far as he can, thinking how little he is worth in time of desolation, when he is deprived of sensible grace or consolation. On the other hand, he who is in desolation must remember that he can do much with sufficient grace to resist all his enemies, when he takes strength in his Creator and Lord.

40. During the stay which Ignatius made at the hospital at Manresa, the devil, seeing that God favoured him with extraordinary communications, set to work to mingle his operations with those of God in order to disturb His Servant. Through the artifices of the devil, the Saint saw several times in the air, close to him, a very brilliant and beautiful trail of light, without any distinct outline, and of which he could neither discover the cause nor the nature. It was like a kind of serpent, of which the body was sprinkled with a multitude of sparkling eyes. This object caused Ignatius lively joy, as long as it was visible, but what was strange, it left the Servant of God troubled and sad, when it vanished. This was enough to make Ignatius recognize the evil influence of the tempter. What confirmed him in his opinion was, that having gone to pray near a large cross which he frequently visited, the same image having appeared, the neighbourhood of the cross deprived it of all beauty. Later, at Paris, and at Rome, the devil often appeared to him, but he was then stripped of all light, and showed himself as he really is, deformed, hideous, and horrible.

Without feeling any fear, the Saint threatened him with his stick, and the monster fled.

41. In the beginning of his conversion, Ignatius had not only to defend himself against the open or secret temptations of the devil, but also to be on his guard concerning the suggestions of his own fervour, which was more ardent than discreet. As he had as yet no experience of spiritual life, nor an enlightened director to guide him safely in the sublime way which Heaven marked out for him to follow henceforth, God often guided him in a direct manner, and Himself instructed him in many things, acting towards him like a preceptor who is gradually training his young pupil. This is his own expression. He always retained the conviction of this special care of God over his beginning, and at the end of his life, he said that he should consider it a fault to entertain any doubt on the matter. The two following facts which he related to Father Gonzalez confirm this.

For some time, although he had already spent seven hours in prayer during the day, in the evening, when the Servant of God was preparing to take some necessary repose, he felt a special attraction to prayer. The sweetest sentiments and most delightful consolations flowed into his soul with extraordinary abundance. Ignatius had at first no suspicion of the danger he might incur from an exercise of piety excellent in itself, the only harm of which was that it was practised at an unsuitable time. By the light which he received from God, he soon perceived his error, and immediately set to work to rectify it. Having ended by observing that these meditations, so full of charms for his heart, fatigued his mind and body extremely, and deprived him of the strength which he needed, he resolved to follow what reason dictated in the matter. He decided,

with a view to the greater service of God, what time should be given to sleep, and made a rule for himself, which he afterwards observed faithfully, of never shortening it under any pretext of piety.

42. Ignatius had resolved to practise perpetual abstinence; it was a point which he had quite decided in his mind, and which he did not expect to have ever to reconsider. God did not approve of this excessive severity in him, and made him give it up in the following way. One day, on waking, when he was not thinking at all about his repast, Ignatius suddenly perceived before him, as if really there, some meat prepared and served upon a table. At the same time, he felt strongly urged not to exclude meat from his food. Although he remembered the resolution which he had previously made, he could not, in spite of all his efforts, prevent himself from thinking that he ought not to keep to it in future, and he had the inward conviction that Heaven wished to guide him henceforth in a different way. He went to his confessor, related to him what had happened, and asked him to decide whether or not it was an illusion. The confessor questioned him, examined the various circumstances carefully, and assured him that there was no illusion in it, but that it was a means used by God to make known to him His will.

43. Ignatius, knowing his need of knowledge in order to carry out the plan with which Heaven had inspired him, began to study diligently, although he was thirty-three, and mixed with the children in the humble school where the elements of learning were taught. The desire to be useful to others, and the greater glory of God which was his object, made this rough beginning easier to him by helping him to overcome his repugnance, but the devil, who foresaw what the knowledge of Ignatius

would lead to, used his cunning to upset his studies. He had no sooner arrived at the class, than Paradise seemed to open to him, his heart was filled with delights, the cause of which he did not know, the tenderest sentiments came to him abundantly, and his mind attained to such great knowledge of the deepest truths that the school, books, and studies, only inspired him with disgust; his time was all spent in sighs, tears of joy, and outbursts of love, instead of learning to decline nouns and conjugate verbs. In that room, full of noisy children, he applied himself to contemplation with no less fervour than he had formerly done in his grotto at Manresa. Days and weeks passed in these sweet transports, but he made no progress, and notwithstanding his efforts, he was learning nothing. Struck by this strange phenomenon, he began to reflect, and soon discovered the trick of the tempter. "What is this," he said to himself, "during the time of meditation, when I go to confession, when I receive the Bread of Angels, when my prayers are prolonged into the night, and when I ill-treat my body, I do not experience such consolations; on the other hand, as soon as I am seated on the bench at school, my mind flies to Heaven, while my master is explaining to me the elements of grammar, an interior master enlightens me as to the difficulties of Scripture and the mysteries of the faith. I recognize the snare of my artful enemy, these are the deceits of the old serpent." He went at once to him under whom he had placed himself for instruction, and asked him to accompany him to the Church of Our Lady of the Sea. There, falling on his knees, he confessed to him his error, begged him to forgive his fault, and pledged himself by vow to pursue his studies henceforth with all the energy of which he was capable. He asked him earnestly, at the same time, to require from him the same tasks as the other pupils, and to punish him like

them, if he did not fulfil them. A remarkable thing then happened. No sooner had he unmasked the devil's batteries, than all these heavenly consolations and these extraordinary lights returned no more.

44. It was not only at Barcelona, when he was learning the first elements of letters, but later also, at Paris, when he was studying the higher sciences, that Ignatius had to defend himself against a subtle temptation to which a less watchful person would probably have yielded. By the advice of his masters, and in order to profit more by their teaching, he had chosen another student, Peter Faber, more advanced than himself, to go over with him in private the subjects of the classes. Faber was soon to become his first disciple, and this innocent soul, instinctively inclined to piety, could not fail to catch fire when brought into contact with Ignatius. It often happened that on some school question which had more or less to do with spiritual things, a word escaped from one or other out of the abundance of his heart, and Aristotle was quite put aside. Without their noticing it, they thought no more of philosophy, they spoke of nothing but the goodness of God, and the progress of Ignatius was checked. Fortunately, accustomed as he was to take an account of his smallest doings, and to order them invariably for the end which he had set before him, he was not long in perceiving his error. He at once agreed with Faber to refrain henceforth, during their conferences, from all that was beyond the scope of their studies, and he kept to it.

45. In order to guard against excessive zeal, which he had learnt to distrust when it diverted him from what God required from him at any particular time, the Servant of God diminished the number of his spiritual exercises, and denied himself, although it cost

him a great deal, the consolation of labouring directly for the salvation of others, until he had quite finished his course of philosophy.

46. Father Menchaca, who has collected and published with filial care the smallest authentic fragments which he could discover of what proceeded from the pen of St. Ignatius, had hesitated much about inserting in his collection the following piece, which he had found in a Florence manuscript containing several writings of the Servant of God. On the one hand, it thoroughly agrees, in substance, with the doctrine set forth by the Saint in his letters to Sister Regadella, and elsewhere; but on the other, it can at once be recognized by the style and general form of it, that it is not his; moreover, it is stated to have been addressed by Father John Polanco to Father John Baptist Nola. Nevertheless, yielding to the urgent entreaties of a learned friend whom he consulted, Menchaca decided at last not to deprive the world of this valuable document, and we shall follow his example, hoping that it will not be taken amiss. The subject touched on in this letter is so delicate, and it is so difficult to keep a just measure in dealing with it, that it cannot fail to be very useful to see it taken up and developed by one of the first followers of Ignatius, his secretary, the depositary of the complete confidence of the Saint, and one of those who were most penetrated with his spirit.

Letter of our Lord Jesus Christ to a pious soul, on the way it ought to behave in order to conquer spiritual temptations.

If impure, shameful, blasphemous, or insulting thoughts concerning Me or My Saints sometimes present themselves to you, go on nevertheless, and do not at once be troubled by it, abandoning yourself

to pusillanimity. Do not take pains to confess these kinds of temptations, since you have not consented to them; they have caused you more grief than satisfaction, you have not accepted them, you have had to bear them.

Let him, therefore, who has an upright intention not accuse himself of these things, let him not be alarmed by them; these infamous things do not proceed from him, but are rather aimed at him.

When the soul cannot free itself from the images which beset it, when, notwithstanding all its efforts, it is assailed with such dreadful thoughts concerning Me that they would cause horror to the most depraved, it experiences, it is true, great pain, but the result of this pain is to purify, not to defile you.

By all these miseries, the devil seeing that you desire Me only, that you love Me only, endeavours to disturb your peace and to prevent you from attaching yourself to Me. The more holy the time and place are, the more you apply yourself with ardour to meditate upon the Divine truths, the more care you take to raise yourself to and unite yourself with Me, the more do disgusting and troublesome phantoms arise in your mind, but it is the devil who stirs them up in you.

Perhaps you excite them also, by your readiness to take fright, and by the excessive precautions which you multiply to defend yourself. For, when any one gives way to fear, and begins to tremble, he soon finds himself in the presence of what he dreaded; and the phantoms which he feared to encounter are evoked by the very fear of them which his timidity had produced.

The devil also produces these thoughts that, while you are trying to reject them, they may occupy you, take up your time, and deprive you of leisure to enjoy My love and My charity, or that discouraged and depressed, you may no longer dare to approach Me.

He does all this because he delights in seeing you perplexed with scruples and troubles, and he thus takes from you peace and tranquillity of mind.

I entreat you not to heed these things, do not be afraid of them, avoid answering them, do not show how odious they are to you, nor pay them any attention; you should be firm, and persevere in the good work or exercise of piety which you have begun, as if no bad thought or image had presented itself to you. You should only repel this vileness by contempt, and by disregard, and not notice it more than the barking of a dog or the cries of a goose, which you do not answer nor distress yourself about. If you act thus, you will soon be free from them and all traces will be effaced from your mind; if, on the contrary, you resist them by force, disputing with them, fearing them, answering them, and doing them the honour to treat them seriously, examining them constantly, they will encrust themselves upon your memory, and also produce great disturbance in you. We do not get the better of these temptations by making head against them, but by letting them fall to the ground contemptuously.

I think that He Who created us, Who shed His Blood for us, and Who loves us with so powerful a love, gives us some teaching which we need in this letter. In His name then, as far as I can, I entreat all who read it to appropriate the substance of it, for I am certain that it will afford great consolation to their souls. God grant that they may become saints and perfect in His love and charity. So be it. So be it.

XIX.

ON SIN.

1. There was nothing in the world which Ignatius dreaded so much as sin, and it might even be said that he dreaded nothing else. We have already had occasion to mention that to prevent one offence against God, he would willingly have undertaken a whole life of labours and sufferings, and would have considered himself amply paid if he could succeed at such a cost. We have also seen it stated that it would be unbearable to him to spend one night under the same roof with a person whom he knew to be defiled by grievous sin. He was animated by the same sentiments on the following occasion. He had come to Jerusalem with the fixed intention of ending his days there in labouring for the glory of God, in employing himself for the salvation of his brethren, and in gratifying his tender piety with regard to the mysteries of our Saviour's life and death. But, in order to establish himself in Palestine, he needed an authorization from the Provincial of the Franciscans, who were the guardians of the Holy Places. The latter, for good reasons, did not think himself able to grant the authorization requested, and he gave some of his reasons. These reasons did not convince Ignatius, who combated them, and persisted, in order to obtain what he desired. The Provincial still refused, and brought forward new motives, amongst which he remarked that by persisting in

remaining in Jerusalem, he ran the risk of losing his life by the hand of the Turks, or at least of being thrown into irons by them. These new reasons in no way shook the resolution of Ignatius and made no impression upon him: he told the Provincial modestly but firmly that he had determined to remain, and said to him: "I count as nothing death and slavery with which you seek to terrify me; only one thing would make me leave the Holy Places, and that would be, if I should be afraid of offending God by remaining." "Be it so," replied the Provincial, "you ought therefore to leave, for, by remaining against my will, you would certainly commit a sin." At the word sin, Ignatius bent his head and submitted. The Provincial then offered to show him the patents of the Sovereign Pontiff giving him the right to send back pilgrims when he considered their stay in Jerusalem to be inexpedient. "It is needless," answered Ignatius, "I believe your word; since I should offend God by establishing myself here, I will leave," and he left the next day.

2. Mary is more distressed when she sees men offend her Son by sin, than she was at seeing Jesus fastened to the Cross.

3. You should turn all your arms against the vice by which you feel yourself most strongly pressed, and not sound a retreat, until, with God's help, you have conquered it.

4. Although we are bound to abstain from every vice, yet we should be more particularly on our guard against that to which our nature is most inclined. Destruction will come to us from that quarter unless we watch ourselves carefully.

5. Carelessness about small faults is often more dangerous than about greater ones; when we commit the latter, the harm which they do is evident, and is at once remarked; with the former it is not so, and the harm done is not perceived until long after.

6. Few persons would be thoroughly aware of their faults, if God Himself did not instruct them in this matter.

7. He who has gone wrong should not think that all is lost on that account; even our errors may be of service to our salvation.

8. If others go astray through human frailty, let them serve as a mirror to us to observe the faults which we should overcome in ourselves.

XX.

ON VIRTUE.

1. It would be a mistake to measure the progress in virtue of any one by his countenance, gestures, natural disposition, or love of solitude, whereas it is by the violence which he does himself that we ought to judge. Ignatius never swerved from this idea of the essence of virtue; whenever he had to express himself on the subject, he always spoke in this way. He always made it consist in warfare with our evil inclinations. We have often had occasion to notice this.

2. "Less learning and more virtue." Ignatius, who was then in possession of celestial glory, addressed these words to one of his children on the following occasion. A young religious had been sent to pursue his studies at the Roman College after the probation of the novitiate. In him, the love of learning was a detriment to piety, and he employed the time in improving himself which he ought to have devoted to his spiritual exercises, to the examen of conscience, and to spiritual reading, so that whilst enriching his mind he impoverished his heart. His fervour was diminishing daily, without his being aware of it, and the devil kept him in a false security which narrowly escaped being fatal. When a person lives apart from the world, and far from outward allurement to evil, he may possibly indeed stand firm for a time, with ordinary virtue; but

should a violent temptation arise, it may easily be seen, that in order to repel the enemy and overcome him, something more is needed than what was enough to guard a place which was unattacked. This was but too true with our young religious. When the enemy saw that his strength, which, unknown to himself had been gradually weakened, was exhausted, he assaulted him furiously, and almost made him give in. However, the young man, who was really good, and felt himself on the point of yielding, had recourse to God, and struggled painfully, as best he could. Ignatius, who had been dead ten years, took pity on his distress, appeared to him, reproached him with paternal severity for the unfair preference which he had given to learning over piety, represented to him that it was not for this end that God had taken him out of the world and called him into religion. Then, when leaving him, he said these words: "Less learning and more virtue." The young man profited by the charitable reprimand of his saintly Father, he gained great reputation for holiness, and became Assistant for Germany. He died in 1597, and related this three days before he expired.

3. A man of great holiness, but moderate learning, preaches more eloquently by his conduct, and attracts to virtue more efficaciously by his mere appearance, than the most skilful masters of the art of speaking could do by their discourses.

4. Virtue and holiness of life can do everything, or much at least, not only with God, but also with men.

5. The lustre and renown of virtue in a person of authority, has more power to attract the multitude to the love of virtue than virtue itself.

6. Few souls understand what God would accomplish in them if they were to abandon themselves

unreservedly to Him, and if they were to allow His grace to mould them according to His will. The rough and shapeless trunk of a tree could never imagine that it may become a beautiful statue, the masterpiece of the sculptor, and would never consent to place itself under the chisel of him whose genius sees what may be made of it: so likewise, many persons, who have scarcely anything of the Christian about them, are far from imagining that they would become great saints if they would not prevent the hand of the Divine artist from shaping them as He desires.

7. Things have the value which God gives them, and He gives them value in proportion as they are united with Him, Who uses them as an instrument.

8. "In order that natural qualities may be of use to others they must receive their impetus from virtue, from it they derive strength to conclude well what they have begun. When talent is guided by the interior spirit, God blesses its efforts, and places His powerful hand upon that of His creature as Eliseus did to Joas, and the arrows which it shoots forth no longer beat the air in vain, but hit the mark, and make salutary wounds in souls." For this reason, Ignatius wishing in the tenth part of the Constitutions to point out the means best calculated to preserve the true spirit of the Society, expresses himself again in these terms: "In order to maintain and strengthen the spirit of the Society, and to arrive at the supernatural end which it has in view, the means which unite the instrument with God, and dispose it to allow itself to be guided by Him, are more efficacious than any which the natural order of things could offer: such are, for example, probity, virtue, and above all, charity, a pure intention to serve God, a sweet familiarity with Him in spiritual exercises, true zeal for souls, for the

glory of their Creator, to Whose interests all else should be sacrificed." He valued more highly simple men of eminent virtue, than those who possessed great learning and other precious gifts, but who were comparatively weak in virtue; nevertheless, he retained the latter on account of the use he might make of them for certain works. As for those who had nothing in their favour but illustrious birth and talents, he freed the Society from them; or at least, he did not allow them to labour for others until they had learnt that they were wanting in the essential points for success in the ministry, and that their natural advantages, without virtue, were but superfluous possessions.

9. Let all apply themselves earnestly to the study of spiritual things and the acquirement of solid and perfect virtues, and let them be convinced that these are of greater importance than learning and other natural gifts, for the former are interior, and from them the others, which are exterior, must derive all their efficacy for the end which we aim at.

10. The shortest, and almost the only way to arrive at holiness, is to have a horror of all that the world loves and embraces.

11. Each will make greater progress in the spiritual life, in proportion as he separates himself from his friends and acquaintances, and from all earthly cares.

12. It is very useful, in order to advance in virtue, to have a friend to whom you have given the right to warn you of your faults.

13. To those who will, nothing is difficult, above all, nothing which is undertaken from love to our Lord Jesus Christ.

XXI.

ON DILIGENCE AND FERVOUR.

1. "Let idleness, which is the source of all evil, be as far as possible banished from our house." One day Ignatius saw two or three Brother Coadjutors at the door, killing time together, and conversing about trifles. He sent for them, and ordered them to carry to the garrets as quickly as possible, as if it was a case of urgency, a heap of stones which happened to be in the courtyard. Several months after, having again surprised the same idle Brothers in frivolous conversation, he told them quietly that when one has given oneself to God there is nothing more dangerous than to remain idle, and he made them bring down the stones which they had previously carried up, desiring to make them understand that this labour was given them, not on account of its utility, but in order to teach them a lesson, and to suggest to them that they should go and ask for some suitable employment.

2. In matters of business, anticipate rather than defer. If you promise something for to-morrow, do it to-day.

3. Several matters should not be undertaken simultaneously. No one does so much as he who confine himself to one thing, provided he devotes himsel completely to it.

4. One day when I was with Father Ignatius, relates Ribadeneira, we met a Brother Coadjutor who was setting about his work somewhat carelessly. "My Brother," said the Servant of God, "what was your object in entering religion, and what are you aiming at now in doing your work?" "Father," replied the latter, "I entered the Society in order to serve God better, and it is to promote His glory that I perform this and all my other actions." "Indeed," answered Ignatius, "if it is for God's glory that you fulfil your office, and do so in such a manner, you deserve a severe penance. To be wanting in zeal when one is only labouring for men, is not, after all, such a great sin, and perhaps deserves some indulgence; but what is shocking, and what I cannot excuse in you, is that, knowing yourself bound to labour for the Divine Majesty, our duties towards Whom we are unable by our most strenuous efforts ever to discharge as we ought, you do not even perform what you might do with a little good will. Do you not know that the Scripture says: 'Cursed be he that doth the work of the Lord negligently?'"

5. We ought to labour with all our might to attain the end which we aim at, in order that when we have once entered upon the path of perfection, we may reach its greatest heights.

6. Sloth, negligence, lukewarmness, and idleness are the school for every sin and vice.

7. Though I see that you are running in the way of God, still I feel inclined to spur you on; for I can truthfully say to you, . . . if your correspondence ought to equal your obligation, there must be nothing short of extraordinary progress on your part, that you may be men who excel in doctrine and perfection.

For the love of Jesus Christ, forgetting the past, after the example of St. Paul, keep your eyes ever fixed upon the distance you have yet to traverse in the path of virtue.

Regard as open enemies of your soul, negligence, cowardice, and sloth, which chill and weaken the desire to advance in spiritual life and knowledge.

Put before you as patterns for imitation, not the weak and cowardly, but the courageous and fervent.

You should blush at being surpassed by the children of the world, who are more solicitous to gain the things of time than you are to gain those of eternity. Be ashamed at seeing them hastening more quickly to death than you do to life. Esteem yourselves men capable of doing little, if a courtier, in order to win the favour of an earthly prince, serves him more faithfully than you do the King of Heaven; and if a soldier, for passing glory and for the wretched share of booty which he expects after a victory, struggles with the enemy, and fights more valiantly than you do to conquer the devil, the world, and yourself, and to gain by that victory Heaven and everlasting glory.

I entreat you, therefore, by the love which you have for our Lord Jesus Christ, to be neither cowardly nor negligent. The bow breaks if it is stretched too far, but the soul is lost by relaxation; whilst the Scripture says, "The soul of those that labour shall be filled with riches."

Be careful, therefore, to revive and maintain in you holy fervour, that you may give yourselves entirely to the study of perfection and learning. Be certain of this, that in both, one act animated by such fervour makes a man advance further than a thousand produced in a cowardly manner, and that what a negligent person acquires with difficulty in several years, is obtained in a short time by the fervent.

In the matter of learning, there is a manifest difference between the studious and the negligent; and there is the same difference in what concerns progress in virtue, and victory over the weakness to which our nature is subject. For, as is plain to all, the slothful, because they will not fight with themselves, never arrive, or at least arrive very late, at true peace of soul, or at the possession of any virtue, whilst, on the other hand, the fervent and courageous arrive quickly at both.

As to cheerfulness, in so far as we can have it in this life, experience teaches us likewise that it is not the slothful, but the fervent in God's service who enjoy it. The reason is plain: the latter, who have laboured from the first to conquer themselves, and to destroy self-love, tear up the roots of all disorderly passions, as well as the roots of all the torments and sufferings which proceed from the disorder of such passions. They plant in their souls in place of them, habits of virtue, and by them they succeed in acting almost naturally, with great joy and facility, thus disposing themselves to enjoy the holy delights of God, Who consoles them with the most paternal tenderness: for it is to him that overcomes that the hidden manna will be given. For the contrary reason, sloth is the parent of a life of constant discontent, because it will not allow the roots of discontent, that is self-love, to be eradicated, and it renders itself unworthy of receiving the favours of Divine love. For this reason you should perform your praiseworthy exercises with holy fervour because, even in this life, you will experience their good effects not only by the perfection of your souls, but also by your contentment in this present life.

8. Strive with all your might to attain the end to which you are called, and with a view to which God has given you such liberal pay.

This pay is whatever you possess in the order of nature, all that you are, and all that you can do, because it has been given to you by Him, and He preserves and sustains it; it is being, life, the soul with all its powers and perfections, and the body with its exterior advantages.

This pay is the spiritual riches of grace which He bestows upon you with such benignity and liberality, and with which He enriches you daily, as if you had never been enemies nor rebels.

This pay is the incomparable riches of glory which He secures to you by His sure promise, and which apart from any self-interest which could result to Him from it, He has in readiness for you, and with which He desires to enrich you, by making you share the treasures of His own felicity, that, participating in His Divine perfections, you may be through the union of charity what He is by nature.

This pay is, lastly, the great universe with all that it contains of beings corporeal and spiritual, who have all received the command to serve you.

As if all this collection of riches, in spite of its magnificence, was yet as nothing, or counted for little, He has given us Himself, which alone remained, for our pay, making Himself our brother according to the flesh, our ransom on the Cross, our food in the Holy Eucharist, and the companion of our pilgrimage. We exclaim involuntarily, how cowardly, how base, is the soldier who, in face of such a great reward, is not stirred to labour for the service and honour of so liberal and worthy a Prince.

Besides, what claims He has to our service on account of the signal benefits which He has conferred upon us: how dear these benefits cost Him; for, when He prepared to perform things worthy of His love, He seemed, as we may say, to forget that He was God,

and dispossessed Himself of His infinite felicity, to render us sharers in it, and to associate us with it as companions, taking upon Him our miseries, and burdening Himself with them to remove them from our shoulders; choosing to be sold in order to ransom us, to suffer infamy in order to glorify us, to live poor to enrich us, to die in shame and torment as a convict in order to give us everlasting life and the happiness of Heaven. He is indeed inexpressibly ungrateful, and the greatest rebel at heart, who does not yield before all this, and who does not recognize the obligation he is under to devote his services to the honour and glory of Jesus Christ.

But you, if you perceive this, and if you feel kindled with the desires which your obligation to devote your life to the increase of God's honour and service should produce within you, you live at a time when you can show by your works the efficacy of your desires. If we cast a glance at the world: Where is the majesty of God adored now? Where is His sovereign greatness respected? Where are His infinite goodness and infinite patience known? Where is His holy will performed? You see, with much sorrow, in how many places His Holy Name is ignored or else despised and blasphemed; and how the teaching of Jesus Christ, the Eternal Wisdom, is rejected, His example forgotten, and the price of His Blood wasted in a manner for us, considering the small number of those who seek their salvation therein.

Consider at the same time men who are your brethren, images of the Most Holy Trinity, created to share its glory, served by the universe that they might attain this end, temples of the Holy Ghost, members of Jesus Christ, redeemed by Him at the price of so many sufferings, and so much shame and blood; behold into what an abyss of wretchedness, into what a depth

of darkness they are plunged, how the storms of vain desires, idle fears, and other passions toss them furiously, and keep them in constant peril. See what a number of visible and invisible enemies attack them, and how they are ever in danger of losing, not temporal life and perishable riches, but a kingdom and happiness which are endless, and of falling into the intolerable misery of eternal fire. After such a glance at the world, . . . you will understand that it is your duty to use every means, and to labour with all possible earnestness, in order to become worthy instruments of Divine grace.

9. A precious crown awaits those in Heaven who perform their actions with all the care of which they are capable, for it is not enough to do good works, we must also do them well.

10. In the letter to the scholastics at Coimbra, from which we have quoted several passages, Ignatius had endeavoured to inspire those young persons with the zeal which consumed himself, for promoting the glory of God and the salvation of souls. But with his habitual prudence, fearing that some amongst them, yielding to the impatience of an indiscreet zeal, might make a mistake, and consider the time as lost which obedience commanded them to spend in retirement for instruction, he takes care, in concluding, to caution them against such a thought. He neglects nothing in order to regulate their good-will and to make them understand well that, for the time, true fervour consists essentially for them in acquiring knowledge, and practising themselves in perfection, because in applying themselves to study and to the practice of their present duties they are already labouring very efficaciously for the honour of God and the good of their neighbour. He expresses himself thus: "During the time of your

studies, beware of thinking that you are of no use for the spiritual progress of your brethren. For, besides the strengthening of your souls in virtue, as well-regulated charity demands, you can co-operate in various ways in the glory of God and the salvation of your neighbour. First, by your work, and by the intention with which you undertake and continue it, which is to help others when the time comes. Who can say that soldiers, when occupied in preparing their weapons, and providing themselves with ammunition for battle, are not labouring in their Prince's service? Even if any of you were to die before leaving such retirement to labour outside for the salvation of souls, he would not on that account lose the merit of the work for which he was there preparing himself. You should daily offer this preparation to God, that you may afterwards work in His good time; and if it should please the Divine Majesty to accept it, it may avail no less for the salvation of souls than preaching and confessions. The second way of helping your neighbour during your studies, is to make yourselves inwardly holy and virtuous; for the more you are so, the more you will make others so. For this reason: that God usually acts in the economy of grace, in due proportion, as He acts in the economy of nature. As, in order to communicate natural life, is needed, as philosophy and experience teach us, independently of general causes, an immediate agent of the same species which transmits to the subject the form which is to be produced; so, in the order of grace, Divine wisdom has established, that those which it uses as instruments and as the cause to give to others humility, patience, charity, and the other virtues, should first be themselves humble, patient, and charitable. Thus, I repeat, you are serving your neighbour, whilst you are rendering yourselves instruments capable of serving

him, by adorning yourselves with learning and virtue as far as is necessary to render you perfect in both. The third way of helping your neighbour, is the example of a good life. As I said at the beginning of this letter, the good odour which by the grace of God you spread, edifies and consoles not only the kingdom of Portugal, but also the other kingdoms which it reaches. . . . The last way of helping our neighbour, which spreads and expands without limit, is that of good desires. By them you can supply sufficiently what the time occupied in study does not yet permit you to perform."

XXII.

ON DIVINE GRACES.

1. A good life far surpasses learning, whether for receiving or communicating the gifts of the Holy Ghost.

2. God would be disposed to do us many favours, if our perverse will did not hinder His liberality.

3. As he who endeavours to repel a bad thought, prepares for himself a great reward in Heaven, so, by not obeying holy inspirations, we expose ourselves to fall into great evils.

4. There is this difference between a pious and a worldly man: the former abstains from earthly pleasures, but abounds with spiritual consolations; the latter seeks his joy in outward things, but is inwardly tormented.

5. I hear in my innermost heart a secret but voiceless music, a certain harmony, yet without sound, and

it seems to me so sweet that nothing in the world can be compared with it.

6. Be convinced of this, Polanco, that it would be impossible for me to explain properly one out of the numberless favours which Divine liberality has lavished on my soul. I should find no one who could understand me.

7. From the time of his conversion to the end of his life, Ignatius received the most astonishing favours from Heaven, celestial apparitions, revelations, ecstasies, luminous rays which shone from his person, the gift of tears, the gift of healing the sick, the knowledge of things future, a clear sight of events which occurred at a distance at the moment they took place, the knowledge of hearts, simultaneous presence in two places at a considerable distance from each other, empire over the devils, &c. We know comparatively little of what was granted him in this respect, his humility having taken all kinds of precautions to conceal it from us. Nevertheless Divine Providence has allowed something to transpire; and we know enough to state without fear of error, that he was in no way surpassed, in this respect, by those saints whom God has most highly favoured.

Scarcely had he formed the design of giving himself entirely to God, than our Lady, holding her Child in her arms, appeared to him, and remained long with him, filling him with consolations, and showing him that she, and her Divine Son, accepted the offering of his person, giving him in return the gift of perfect chastity, which nothing ever again disturbed.

8. During the months which Ignatius passed at Manresa, our Lord appeared to him very often, and from time to time the Blessed Virgin granted him the same favour. "I cannot say precisely," he admitted

to Father Gonzalez, "but if I were to affirm that these precious visits were repeated twenty or forty times, I should not be wrong." The loftiest mysteries of the natural and supernatural order were by turns manifested to him. One day especially, when he was sitting by the Cardenero, which flows past the gates of Manresa, all that had previously been revealed to him was put before him in a new light and in one picture. His mind was inundated with such abundant light, that to him the truths of faith seemed to have lost all their obscurity. Speaking a short time before his death of this extraordinary communication, he said: "All that I have since learnt in the revelations which I have ha during my whole life, is nothing in comparison."

9. When traversing Italy on foot, and begging, on the way from Rome to Venice, where he was to embark for Jerusalem, Ignatius was often obliged to spend the night in the open air, exposed to the severity of the the weather. Pestilence was then ravaging the country, and the pale and weary face of the poor pilgrim, extenuated by fatigue added to his penances, made him readily suspected of being attacked by the dreaded scourge. One night when he was thus left shelterless at the gates of Padua, with no bed but the ground, and no roof but the heavens, he began to pray. Our Lord came to strengthen him, as He had done at Manresa, exhorting him to endure his present sufferings, and even greater, and promising to assist him that he might reach Venice in safety.

10. The day before he was to leave Jerusalem to return to Europe, Ignatius, wishing to venerate for the last time the holy mountain from which our Lord had ascended to Heaven, went there alone. The Superior of the Franciscans, having noticed his absence, and fearing that he might be in danger from the Turks,

sent a servant from the convent after him to bring him back. This brutal man was enraged with the Servant of God when he came up with him, threatened him with his stick, and taking him by the arm, dragged him violently to the monastery. Ignatius perceived nothing, so intoxicated was he with the joy which the sight of his Divine Master caused him, appearing above his head, brilliant with glory, accompanying him the whole way, and walking before him as if to show him the path.

11. The most memorable of our Lord's apparitions to Ignatius was that with which he was favoured when going from Venice to Rome to place his Society at the disposal of the Sovereign Pontiff. The account has already been given in detail in a preceding page.

12. During his first stay at Barcelona, Ignatius was in a church, sitting upon the steps of the altar, with a number of children, listening to a sermon. A noble and pious lady, Isabel Rosel, who had also come to hear the sermon, happened to look that way, and saw, to her great surprise, as she related to me, says Father Ribadeneira, the countenance of the Servant of God, encircled with brilliant light, and shooting forth bright rays in all directions. She heard at the same time an inward voice saying to her: "Call him, call him!" Which she did, after having informed her husband of what had happened. From that time she became a great benefactress to Ignatius.

13. During his second stay at Barcelona, Ignatius lived in the house of Agnes Pascal, with whom Isabel Rosel had probably placed him. The youthful son of Agnes, John Pascal, with the curiosity usual to his age, sometimes got up during the night to observe what Ignatius was doing in his room, and, through the chinks in the door, he saw him with his arms extended,

sometimes kneeling, at others prostrate, with his face always inflamed, and often bathed in tears, and he heard him sigh softly, and address earnest exclamations to God. Besides this, he often saw him raised several handbreadths from the ground, encircled with light which illuminated the whole room. At a later time, this same Pascal, then the father of a family, told his children, weeping, that if they knew what he had seen of Ignatius, they would never be weary of kissing the floor and walls of the apartment which the holy man had inhabited.

Heavenly favours sought out the Servant of God not only in the privacy of his modest cell, in spite of the precautions which he used to keep them from the knowledge of others, but they sometimes betrayed him in public, without it being in his power to conceal them. This was particularly the case at Barcelona, in the Church of the Hieronymite Nuns. He had been immoveable in prayer like a stone for three hours, near the altar of St. Matthew. Suddenly, they saw him rise from the ground still kneeling, and remain suspended in the air, his face radiant with joy.

14. When Ignatius had finished his studies at Paris, he went for a short time to Spain and signalized his presence there by healing several sick persons. Notwithstanding the pressing solicitations of his relations, he had not consented to stay at the Castle of Loyola, and had, as usual, withdrawn to the hospital. He, who restored others to health, was attacked by a very dangerous illness, and he could not prevent two noble ladies, his cousins, Maria de Oriola and Simonne de Alzaga, from installing themselves near him to bestow upon him the care which he needed. One evening, before leaving him to go to rest, they lighted a torch so as not to let him remain in darkness. Ignatius begged

them to extinguish it; but they were unwilling to do so, alleging that he might need it. Ignatius, however, insisted, saying to them: "If I have need of seeing, cannot God provide me with a torch?" They were therefore obliged to yield to his wish, and to leave him in darkness. The Saint, to whom illness or health mattered little as to conversing with God, profited by his solitude to pray. His fervour was such that, no longer able to restrain the eagerness which devoured him, he uttered sighs, and allowed burning aspirations to escape from him which soon became loud cries. At this noise, the two ladies hastened to his room, and found it flooded with brilliant light. Ignatius, much confused at being thus surprised, conjured them earnestly never to allude to the sight which they had witnessed.

15. The following fact of a similar nature was deposed upon oath before a notary, by the celebrated Doctor Alexander Petronio, the doctor and intimate friend of the Saint. He waited, to relate it, until after the death of the Saint, and spoke of it to Father Oliver Manarè on the following occasion. Father Oliver Manarè had gone to visit a sick prelate, and met there several doctors, and amongst them Petronio. The conversation turned upon Ignatius, and Petronio, turning towards Manarè, said to him: "Father Oliver, I know something about Ignatius which probably you and the other Fathers of your Order are ignorant of, for I have hitherto refrained from divulging it. I was ill, and Father Ignatius had come to see me. It was an unfavourable moment for a visit, but on account of our special relation, the servants made no difficulty about allowing the Father to enter. He entered my apartment, and, finding the windows closed, supposed that I was resting. He

therefore approached my bed as quietly as possible, sat by my pillow for some time, and having ascertained that I was asleep, wished to leave me undisturbed, and withdrew as quietly as he had come. I awoke, however, and seeing my room filled with light, I exclaimed: 'What is this? Whence proceeds this dazzling light?' My wife hastened to me, and assured me that there was no light, and that the windows were quite closed, but that Ignatius had been there for an instant. On hearing that Ignatius had been, I felt great joy, and shortly afterwards was completely restored to health."

16. St. Philip Neri, who often came to consult Ignatius, and maintained the most cordial relations with him, declared that his countenance seemed to him habitually resplendent with light. In 1593, long after the death of Ignatius, St. Philip, who was still living, having met Father Oliver Manarè, and the conversation having turned upon the portraits of the Founder of the Society of Jesus, the founder of the Oratory said to the Father: "Do you believe, Father Oliver, that the portrait which you have in your house is really the portrait of your Father?" "Oh no," replied Manarè, "far from it. Because, in his humility, the Servant of God would never consent, when living, to sit to a painter. After his death, the Society did what it could to reproduce his likeness, but we have not succeeded in obtaining a portrait which is a perfect resemblance." "I think so too," answered St. Philip, "but for another reason. His face shone with such brilliancy, that even if a skilful painter had succeeded in delineating his features, he would not have found colours to render truthfully the bright radiance of his countenance."

17. The heart and the eyes have a sympathetic connection, and when the emotions of the heart reach a certain degree of intensity, they naturally show them-

selves by tears. Now the heart is susceptible of two very different kinds of emotions. According to diversity of circumstances, it experiences painful emotions and pleasant emotions, whence it follows that there are also two sorts of tears: some are bitter, like the sorrow which causes them to flow; others are sweet and delightful, like the joy and happiness which they express. The latter, which are shed during prayer, have always been esteemed precious by the saints, to whom God has often granted them, even more in order to sustain and excite their fervour than to reward it; they are like a foretaste of everlasting felicity and constitute a special grace, which is called the gift of tears. This gift was not denied to Ignatius any more than to others, and he had received it in such abundance that unless God had helped him in an especial manner it would have been fatal to him.

18. One day when he was celebrating the Holy Mysteries, after the *Memento*, Father Nicholas Lanoi, who was assisting at his Mass, raising his eyes by chance, perceived a great flame rising above his head. Terrified at the sight, and wishing to avert the danger with which he thought him threatened, he rushed forward to extinguish the flame, but was in an instant reassured, by seeing that quiet tears were falling slowly from the eyes of Ignatius, that he felt no harm, and was miraculously wrapped in ecstasy.

19. While saying Mass, Ignatius sighed and wept almost at every word. On this account, and also because, in spite of all his efforts, it was impossible for him to finish the Divine Mysteries in the half-hour which he had prescribed to his children to occupy without exceeding, he was obliged to give up celebrating in public. Rather a curious incident once happened to him concerning this. One Christmas Day he had come

to St. John Lateran, and was offering the Holy Sacrifice at the altar where the precious relics of St. Peter, St. Paul, and St. Andrew are venerated. He was soon seized with such tender devotion that, not being able to contain himself, he continued weeping until the end. One of the people, surprised at this spectacle, and attributing it to quite a wrong cause, went up after the Mass to Father Francis Strada, who had been assisting the Servant of God, and said to him in a low voice: "What a wretch your priest is! he must be very guilty and cruelly tormented by remorse of conscience, not to have been able to help weeping thus for his crimes all the time he was at the altar."

20. Prayer produced the same wonderful effects upon Ignatius, as is shown by a few leaves which escaped, in spite of his care, from the destruction to which they had been condemned by his desire for obscurity. Every day, for the thirty years which elapsed after his conversion, he wrote down exactly the graces which he received from Heaven, in order to retain the remembrance of them, and to testify his gratitude to God. Towards the close of his life, fearing the revelations which might be made after his death by the precious manuscript which he had made the depository of his innermost secrets, he threw into the fire all he could find; however, Providence allowed, for our edification, some fragments, forty pages embracing a period of about four months, to escape his search. The following are amongst the contents:

"The tears which I shed to-day seemed to me very different from those which I shed other days. They followed slowly and gently, without noise or agitation; they proceeded from a source which is so deep that I do not know how to explain it. Everything excited me to love God, both the interior word, and what I heard

from without; but these Divine words had a certain harmony which so penetrated my innermost soul that I am unable to express it.

"On the morrow, many tears like the preceding day, and likewise after Mass. I then felt a secret joy produced by the interior word; and this speech seemed like a heavenly voice or music. The ardour of devotion increased in me in proportion as I wept, perceiving that I knew and heard in a manner which was quite Divine.

"Asking the Blessed Virgin to be favourable to me with her Son and with the Eternal Father, and then asking the Son of God to intercede for me together with His Holy Mother with His Divine Father, I saw myself raised to the presence of the Heavenly Father, and I felt my hair stand on end. I began my prayer with great abundance of tears, passionate devotion, and several invocations of the Most Holy Trinity. These illuminations were so frequent and so sweet that memory and understanding fail me to declare them.

"I have experienced such abundance of Divine illuminations, heavenly visits, and spiritual savours accompanied by constant tears, that whenever I uttered the word God and Lord, it seemed to me that I was penetrated by them, with a certain respectful submission which it seems impossible to describe.

"After my prayer, I had extraordinary movements, nothing but sobs and tears; I was completely melted with love for Jesus Christ, and I wished to die with Him rather than to live with any one else."

The Servant of God used to spend a considerable time in reciting the Breviary, and the tears which he then shed forced him to make frequent pauses. This was because, while others glide along like a ship upon the ocean, without noticing the treasures concealed in the deep, he plunged into the depths of each verse, and drew from it fresh knowledge of God and of heavenly

things. These constant tears almost made him lose his sight, and even endangered his life by the exhaustion which they caused. The doctors had to warn him of the risk he ran, and Paul III. being informed of it, substituted, in his case, a certain number of short prayers for the recitation of the Office.

He did not need to pray, in order to be moved in this way; the sight of the heavens, the spectacle of nature, the melody of a canticle which reached his ears, word uttered in his presence which revealed some pious thought, was enough, and his eyes were immediately flooded. He was at last obliged to yield to the entreaties of his brethren, who trembled for his preservation, and to beg God to arrest the flow of his extraordinary favours. He then obtained what he asked, and God granted him such absolute command over his tears, that he let them flow or restrained them at will, but with this advantage, that when they were checked by his will, spiritual delights did not cease to inundate his soul.

21. After the death of Ignatius, God was often pleased to restore to health the most hopeless invalids who had recourse to his intercession; but He did not wait until His faithful servant had entered into glory to make him the depositary of His power in this respect. While still on earth, Ignatius often brought back from the verge of the tomb some of his brethren whom human science had given up and condemned to death. The following is one of the first facts produced at the process of his canonization by the Auditors of the Rota. Several of his biographers have, not without reason, recognized therein a real resurrection; others, without going so far as to affirm this, have felt themselves bound to admit therein the effect of signal grace. At Barcelona, two brothers named Lysan were

contending for a considerable sum, and mortally hated each other. One of them was so grieved at having lost the lawsuit, that he hung himself from a beam in his house. The servants, having found their master hanging, the whole neighbourhood came at their cries. Ignatius, who was returning from the Monastery of the Angels, entered with the rest, and himself caused the cord to be cut by which the wretched man was still hanging. He was found motionless and pulseless, and notwithstanding all that they could do to him, showed no signs of life. Ignatius, touched by the grievous state of Lysan's soul, knelt down by the body, and by a strong inspiration, asked God in a loud, distinct voice for enough life for the wretched man to confess. His prayer was granted, and in the presence of a crowd of people, who, astonished at such a prayer, waited impatiently to see the result, Lysan regained consciousness, and, that there might be no doubt that Heaven had given life to the dead at the prayer of Ignatius, he died as soon as he had finished his confession.

22. When Ignatius returned to Spain after finishing his studies at Paris, they brought to him, at Azpeitia, a woman of rank, who was wasted by consumption, and seemed at the point of death. When she reached his presence, she entreated him to bless her, hoping thereby to obtain the cure of her infirmity. At first he did not consent, alleging that what was asked was the exercise of a sacerdotal prerogative which did not appertain to him, since he was not yet a priest. Nevertheless, urged by the entreaties of the multitude, and touched with compassion for this unhappy person, he ended by doing what she desired. His blessing at once restored the sick person to health, and she was so completely recovered that she was able to go back to her native place on foot. In her gratitude, she afterwards

returned to bring some fruit to her benefactor; he accepted it in order not to vex her, but hastened to bestow it upon the poor in the hospital.

23. During his last sojourn in Spain, Ignatius, when at Azpeitia, would only lodge in the Hospital of St. Magdalene. There was in this hospital a poor epileptic named Bastida, who, for several years, had been frequently tormented by this dreadful disease. Ignatius one day witnessed a long and cruel attack. The Servant of God, touched with compassion, looked up to heaven, offered a short prayer, and put his hand upon his head. Bastida came to himself at once, and was so completely cured of his disease, that he never suffered from it again.

24. It was not only the hands of Ignatius which worked these wonderful cures, but, unknown to him, objects which he had used possessed the same healing virtue. From veneration to the Saint, and in hopes of obtaining a cure, a woman, whose arm was completely dead, having asked leave to wash the clothes of Ignatius, was cured in a moment while fulfilling this act of charity.

25. Ignatius and his companions had made a vow at Paris to go to Palestine, if, during the course of a year, they found means to do so. In order not to lose the opportunity of fulfilling this vow, they had all met, within reach of the sea, in the State of Venice, labouring meanwhile, each on his part, in the different cities of that State. Ignatius was at Vicenza, with Faber, when he heard that Rodriguez was seriously ill at Bassano, and that the doctor had given up all hopes of his life. He set off immediately with Faber, and though he himself had fever at the time, he walked so rapidly that Faber, healthy and robust as he was, could not keep up with him. Profiting by the distance he

had gained upon his companion, he left the road for a moment, and having begun to pray for Rodriguez, received the assurance from God of his recovery. Soon rejoining Faber he said to him, "Peter, let us no longer be anxious about Rodriguez, the dangerous illness which has attacked him will not take him from us." After having travelled in a day the eighteen miles which separate Vicenza from Bassano, they arrived, and found Rodriguez dying. He took him tenderly in his arms, and greeted him with these words: "Brother Simon, banish all fear, you will recover." Rodriguez, in fact, was speedily cured.

26. There was in Rome a man of eminent piety, named Peter Ferrus, who, under the appearance of ordinary life, practised all the virtues of a fervent religious. He had been brought to extremities by a malignant fever from which he had been suffering for two months, and human science confessed itself unable to restore him to health. Ignatius often visited him, exhorted him to patience, and gave him hopes of recovery. However, the sick man seemed to have reached his last moments, and he had just received the Holy Viaticum and Extreme Unction, when Ignatius, appearing once more, assured him that he would not die, and spoke to him of his approaching cure in a tone which might give reason to believe that such a cure had been revealed to him. The following night, when Peter was wide awake, a Lady of venerable aspect, clothed in a robe of dazzling whiteness, and accompanied by a troup of young girls of great beauty, appeared to him and said: "Peter, do you wish to recover?" "Certainly," replied the invalid, "and I should be glad if such should be the good pleasure of God and of His Holy Mother." The Lady then gave him a small picture of our Lady, as she is venerated

in the sanctuary of Grotta Ferrata, at some distance from the city, and told him to place it upon his heart. Peter obeyed, and fell asleep. On the morrow, the doctor came to see how his patient was, expecting to find him dead. He entered, and perceiving that he slept, he felt his pulse, and exclaimed: "What a miracle!" He then withdrew, desiring them to let him sleep as long as he would. Peter awoke at last, feeling no pain, the fever had gone, and he was completely cured. He looked for the picture, but in vain; however, he needed it no more, for the features of our Lady had engraved themselves so deeply upon his mind, that their outward reproduction was to him henceforth unnecessary. In due time Ignatius arrived, his countenance more joyful than usual, as if he was already aware of what had occurred; he asked Peter how he felt. "Perfectly well," replied the latter. "Did not I tell you," answered Ignatius, "that the Mother of God would cure you?" Peter was certain that Ignatius had obtained his life for him by prayer addressed to the Madonna in his favour, and he deposed this on oath.

27. The cook at the Professed House in Rome was a Brother named John Baptist, a man of great simplicity and very earnest in mortifying himself. His office not only gave him much occupation, but also furnished him with frequent opportunities of meditating on the everlasting torments of the damned and on the grievousness of sin which causes such dreadful sufferings. Absorbed in such thoughts, and penetrated with horror at the remembrance of the life which he had formerly led in the world, he was so enraged with himself one day, that completely forgetting himself, he plunged his hand into the fire of his stove and kept it there until it was almost consumed. The Father Minister happened

to pass the kitchen, and, perceiving the bad smell which proceeded from it, entered to find out the cause. He questioned the Brother; the latter, overcome with pain, and beginning to understand the gravity of the indiscretion of which he had been guilty, admitted it frankly, and fell on his knees to ask his pardon. The whole house heard what had happened, and they came to tell Ignatius. Almost all the Fathers wished to dismiss from the house a man who, through his imprudence, had made himself incapable of rendering henceforth any service to the Society; but the Servant of God thought otherwise. Moved with pity for the poor Brother, and thinking that his fault was more deserving of indulgence than of punishment, he spent a considerable part of the night in praying for him, and soliciting his cure. He did this so efficaciously, that the next day the Brother's hand was quite well, and retained no traces of the accident.

28. The more Ignatius sought to efface and humble himself during the few months that he spent in his native place at Azpeitia, the more it seemed that God chose to exalt and glorify him in the eyes of his fellow-citizens. God not only granted him the power to heal the sick and to drive out devils, but also aided him in such a manner in his apostolical labours that those who witnessed it saw therein a real miracle. The Saint used to preach every Sunday, and two or three times during the week. People soon came from all parts of the province, and the concourse was so great that no church could contain the crowd. The people were obliged to meet in the open air; they gathered round him as best they could, and those who could not get near enough climbed the trees. Although he had not yet quite recovered, and his voice was weak, he spoke for two or three hours, and none of his hearers lost one

of his words, which reached those furthest off quite distinctly, who were at a distance of more than three hundred paces.

29. Ignatius showed on several occasions that God laid open consciences to him, and enabled him to read hearts. A young novice had become a prey to deep melancholy, his employment had become unbearable to him, he could not sleep, and had begun to think of abandoning his vocation. Ignatius was supernaturally aware of his state, and one night when the novice was in bed, and sleepless, overcome with sorrow, he sent to tell him to get up and come to him. The young man, who was as if beside himself, appeared; and Ignatius seeming to know nothing of his agitation, asked him what he would recommend to a person who was tormented by such and such temptations. Talking quietly with him, he disclosed to him, little by little, what was passing in his soul, pointed out to him the means of overcoming his difficulties, and succeeded in restoring his peace. This was not the only time that he acted thus. Having often to deal with persons who were incapable of explaining what they felt, he described clearly the ill from which they were suffering, pointed out to them the cause, and then set before them the remedy.

30. One of the first companions of the Servant of God was one day attacked by a violent temptation against his vocation. He had had dealings with a saintly hermit who lived near Bassano, and comparing the calm, tranquil life of the latter, ever occupied with God, with the life of warfare which he had himself embraced, he conceived the idea of changing his state of life and retiring into some distant desert after the example of that virtuous solitary. He said to himself, "In remaining with Ignatius I must expect incessant

labours for my body, and innumerable dangers for my soul! Always in the world, for ever working for the service of others, I have no leisure to think of myself, and when I return to the house I rarely bring back the recollection which I took so much trouble to acquire. My brethren, no doubt, who have entered on the same career, pursue it uninjured, and do not think of abandoning it, but their condition is far different, their virtue is more firmly established than mine, and they have received more abundant graces; would it not be better, on the other hand, for me, who am aware of my weakness, to depart from the turmoil of a ministry, in which I meet with more fatigue than merit, and to place myself in the shelter of a retreat which would offer fewer dangers and more repose?" He was much inclined to take this course, but on the other side the remembrance of his vow, the high opinion which he had formed of Ignatius, and the wrench which it would cause him to forsake the companions whose tender charity he had so often experienced, held him back. He did not know what to do. To clear away his doubts he resolved to consult the hermit, and went out with this intention. Scarcely had he left the town when a man of terrible aspect and gigantic size appeared before him, sword in hand. At first he was overcome by fear, but thinking that his eyes deceived him, he wished to pursue his way. The man then, transported with fury, looked at him wrathfully, threatened him with his sword, and seemed so ready to stab him, that the fugitive, terrified and trembling, ran quickly towards the town and re-entered his abode as fast as possible. They were all amazed at his fear and at his flight, for they did not see what could have produced such terror. But Ignatius, to whom God had revealed it all, came to him, and at once held out his arms, with a kind smile, addressing him in the words with which

our Lord reproached Peter for his weakness: "O thou of little faith, why didst thou doubt?"

31. Several times Ignatius knew miraculously of events which were taking place at a distance. He was at Monte Cassino, giving the Exercises to Peter Ortiz, when they came to tell him that Father Hozius was seriously ill at Padua. He immediately offered earnest prayers to God for the preservation of one so dear to him, but God would not delay to reward the labours of this valiant worker, and called him to Himself. At the moment that Hozius expired, Ignatius saw his soul, brilliant with light, ascend to Heaven escorted by angels, as St. Benedict had formerly seen, at the same place, the soul of the holy Bishop Germanus carried by heavenly spirits to glory, as St. Gregory relates. He beheld this sight more than once, for, having gone to hear Mass, at these words of the beginning: "I confess . . . to all the saints," he saw Paradise opened, and his companion amongst a troop of the Blessed, his brightness surpassing that of all the rest; not that he was the holiest nor the highest in glory, but because God, as Ignatius himself remarked, desired that he should recognize him by a distinguishing mark. This sight impressed him so vividly that he wept for joy during several days, and what made him understand that it was not an illusion was that the body of the dead man seemed to afford some assurance of the glorious condition of his soul; for Hozius, who was dark, and of a plain countenance, became so fair and beautiful after death, that Codure, who never left him, could scarcely recognize him.

32. John Codure, one of the first ten Fathers, was dangerously ill. Accompanied by Father Viola, who told me this, relates Father Peter Maffei, Ignatius went

to say Mass at the Church of St. Pietro in Montorio beyond the Tiber, to solicit the sick man's recovery. They were walking silently, when suddenly, when they had reached the middle of the Sistine Bridge, Ignatius looked up to heaven, and recoiled as if surprised at what was before him. Then, turning to his companion, he said: "Let us return to the house, our good Father Codure is no longer in this world." Though Ignatius always avoided saying more concerning this, it was always believed that at that moment, which was exactly the time of Codure's death, he had seen the Father ascend to Heaven, as, on a similar occasion, he had formerly seen the soul of Hozius received into glory. There is all the more ground for thinking thus, because, if he had not then the assurance of the beatitude of the deceased, his conduct is inexplicable. It would be hard to understand his having suddenly retraced his steps, instead of going on so as to offer the Holy Sacrifice as soon as possible for the repose of Codure's soul, which he never failed to do on such occasions. Besides, writing soon after to Father Faber, and informing him of Codure's death, he tells him that at the moment when he expired, a Servant of God, who is no doubt himself, saw his soul radiant with light, and surrounded by angelic spirits, enter into the felicity of the Blessed.

33. The naturally grateful heart of Ignatius always retained an affectionate recollection of the attention which he had received during his stay at Barcelona from his hostess, Agnes Pascal. When God took to Himself that virtuous Christian, He informed His Servant supernaturally of the fact. Father Araoz, who had assisted Agnes in her last moments, having written to Ignatius to recommend her soul to the prayers of the Saint, the latter replied, that he was aware of her

death, but that she no longer needed his prayers and already enjoyed the felicity of the elect.

34. The following is an extraordinary fact of which there are some instances, though it is seldom met with in the Lives of the Saints, the simultaneous presence of Ignatius in two places far distant from each other. Father Leonard Kessel, first Rector of Cologne, had a great wish to see the Servant of God, of whom he daily heard such wonders, and he had written to him to ask leave to visit him at Rome, so as to have the consolation of gazing on his features and gathering up some of his saintly sayings. He also offered, notwithstanding his advanced age and feeble health, to perform the long and toilsome journey, of more than three hundred leagues, on foot. Ignatius told him to remain at his post, since his College needed his presence, but that if it pleased God, he would perhaps find some easier and quicker means of granting his desire. One day, when he was not thinking of Ignatius, the latter suddenly appeared to him, and looked at him with a calm countenance and most affectionate air. The Saint remained with him some time, during which they conversed together, and when he disappeared, he left Kessel filled with joy.

35. Ignatius showed on many occasions that he possessed the gift of prophecy to a high degree. He was leaving Barcelona permanently to pursue his studies at Alcalà. Touched by the admirable virtue which he had remarked in this holy man, a young Catalan, a native of Girone, named Michael Rodez, earnestly entreated permission to accompany him and place himself under his guidance. Ignatius would not allow this, and gave this reason for refusing: "No, you are not called to be my companion; remain in the world. You will there study the law, you will have a wife and

children, and one of them, taking your place, will enter the Religious Society which, with God's grace, I shall some time found." Sixteen or seventeen years were still to elapse before the establishment of the Society, but in due time this prophecy was exactly fulfilled. Michael became a skilful lawyer; he married, and the youngest of his sons, also named Michael, entered the Society, where he lived to a good old age, and which he honoured by his devotion for the salvation of souls and his zeal in practising mortification. When he informed his father of his intention of entering the Society, the latter told him what Ignatius had said, and they both rejoiced that the prediction was about to be fulfilled. However, things did not proceed quite smoothly. The young man at once solicited admission, but the Provincial, delaying to send a favourable answer too long for his impatience, he turned his thoughts elsewhere. He entered into communications with the Carthusian Fathers of the Certosa, and asked for the habit. His request was granted, and twice the day had been fixed for his entrance, but both times he was hindered from doing so by some unexpected event. He then returned to his former project, and knocked at the door of the Society, where he was at last received, thus fulfilling the double prophecy of Ignatius.

36. At the time of this departure from Barcelona, John Pascal, a young man of admirable piety, the son of his hostess, Agnes Pascal, had made a request similar to that of Michael Rodez, and had likewise been refused. To soften the harshness of this refusal, the Servant of God informed John of all that would afterwards happen to him, but he told it with such precision that he seemed rather to be relating past events than predicting future ones. Piously attached as they were to the person of Ignatius,

John and his mother could not resign themselves to see him depart, and wished at least to accompany him three miles from the town. There they had to bid farewell; Ignatius embraced the young man tenderly, and gave him fatherly advice to guide him throughout his life. John could scarcely part from Ignatius, and said to him: "My Father, by your example and advice, you have succeeded in doing good to so many others who have profited so greatly by them, why do you leave me before you have obtained the same benefit for me? Wretched as I am, what shall I become when you are no longer here?" "Confidence, my son," answered Ignatius. "God's will is that you should remain in the world and take care of your mother. You will lead a common life, but opportunities of acquiring holiness and of meriting a precious reward will not be wanting. You will marry a woman of great virtue, and you will be the father of a large family, but your children will be the source of much grief to you. You will end by being reduced to great poverty, and during your last days you will be almost destitute. God will permit this, in order that you may not be corrupted by pleasures, and may be constrained to depend on Heaven alone. Bear therefore your troubles with constancy, they will turn to your soul's profit." All happened as Ignatius had foretold. Pascal's eldest child was born deaf and dumb; the second lost his reason at the age of twenty-two; the third led a disorderly life, and died suddenly before his eyes. Of his four daughters, one only lived long enough to be settled in life. He himself, ruined by the bad faith of those to whom he had lent considerable sums, and overwhelmed with debts, fell into deep distress, and was almost reduced to beg. Ignatius did not forsake him, he sustained his courage by most affectionate letters as long as he lived, and after his death

consoled him more wonderfully still by appearing to him.

37. When Ignatius was going through the course of studies at the University of Paris, he went to Belgium during the vacation, for the purpose of obtaining some alms from the Spanish merchants who carried on traffic in that country. In undertaking this journey he intended to collect the means to subsist in peace, without being obliged to beg his food daily, as he had hitherto done, to the great prejudice of his studies. At Antwerp, especially, his countrymen received him well, gave him abundant help, and invited him to dinner. Amongst the guests at table with him, was a young man from Medina del Campo, who was particularly liberal to him. Ignatius looked at him, and, suddenly enlightened with Divine light, knew that his present gift was but the prelude to a much larger one which he would afterwards bestow upon him. He took him aside, and said to him: "As some day you will be our great benefactor and we shall owe you deep gratitude, it is right that we should henceforth be friends. Thank God for having chosen you for such a work." Then looking at him fixedly, he added: "The time will come when you, who are now so generous to me, will found a house of the Order which God will establish by means of the mean person whom you have just helped." The novelty of the idea, the tone of assurance with which Ignatius expressed it, and which contrasted strongly with his usual manner, and his reputation for holiness, made a deep impression upon the young merchant, who never forgot these words. He did, in fact, afterwards found a College of the Society at Medina del Campo, and whenever his wife Frances Manzoni met any of our Fathers, she never failed to relate this prophecy.

38. Doctor Arrouira a person of importance, whom the city of Barcelona sent as its deputy to Philip II., was very intimate with Ignatius. He was coming out of the Ara Cœli, and had in his hand some letters which he had just received from Francis Borgia, Duke of Gandia and Viceroy of Catalonia, when he met Ignatius. They conversed together, and spoke of the letters which the doctor had received. "Do you know," said Ignatius suddenly, "that the writer of those letters will one day come to Rome and be placed at the head of the Society?" At the time when the Servant of God said this, there seemed no likelihood that the Duke of Gandia could ever become a religious, for everything seemed calculated to retain him in the world as long as he lived. Independently of the important functions which the favour of the Emperor had entrusted to him, he was the head of a family, and had children, and a wife still alive. Nevertheless, what seemed impossible was realized as Ignatius had foretold. After the death of the Duchess, Francis arranged his family affairs, freed himself from his offices, and asked to be received amongst us. His request was granted, and, after the death of Ignatius and of his successor Lainez, he was elected General of the Society in 1565.

39. Ignatius uttered another prophecy concerning St. Francis Borgia. Upon the death of Blessed Father Faber, some of our members were afflicted beyond measure at the loss of a man who had already rendered such services to the Society, and would have rendered many more if he had not been prematurely removed. However, the Servant of God, drawing aside the veil which concealed the future from his children, endeavoured to console them by saying: "We have no cause to grieve thus. God will indemnify us for the sacrifice which He requires from us now. He will give

us another Faber in place of him whom He calls to Himself, and the second Faber will bring us more honour and profit than the first." This prophecy had its fulfilment in the person of Francis Borgia, who entered the Society after the death of Faber. In the lifetime of Faber he had undertaken to build a College for us, but after his death he offered himself to become a living stone of our spiritual edifice.

40. In the sixth Lesson of the Office which the Church has appointed for St. Ignatius, she notices the wonderful power which he exercised over the devils. When he returned to his native place, a poor woman was brought to him who had been possessed four years. She had been exorcised, but the exorcisms had only had the result of proving the reality of her possession, God having reserved to his Servant the glory of delivering her from it. When the unfortunate woman was brought to Ignatius, she begged him to exorcise her again and to ask God for her cure. He answered humbly that he was not a priest, and that he was far from deserving that God should grant him such a favour; he promised, however, to implore Divine Goodness for her. He laid his hands upon her, made the sign of the Cross, and she was at once set free. Encouraged by this prompt and miraculous deliverance, they brought to him another unfortunate, who was afflicted with such terrible convulsions that they considered her also to be possessed. Directly the Saint saw her, being supernaturally enlightened, he declared that she was not really an energumen, though the devil tormented her with frightful visions, which made her like a mad person, and he again put the devil to flight by making the sign of the Cross.

41. In 1541, a young Basque, named Matthew, was employed at the Fathers' house in Rome. The devil

suddenly took possession of him, in the absence of Ignatius, who had gone to the Monastery of S. Pietro in Montorio, to consult Father Theodore, a Franciscan, concerning the Generalship which his brethren wished him to accept. The devil tormented the poor boy day and night. He made him utter dreadful cries, caused him to foam at the mouth, at one time throwing him upon the ground, and at another raising him in the air; he sometimes rendered him so heavy and immoveable that eight or ten men could scarcely move him. Matthew had received no instruction and understood no language but his own, but he then spoke several foreign languages successively quite correctly. I have seen him, relates Ribadeneira, with his mouth extremely swelled, but at the sign of the Cross which the priest traced upon his lips, while reciting the exorcisms, the swelling disappeared and went to his throat; another sign of the Cross sent it from the throat to the chest, and so on to the other parts of the body. Once when he was in this state, we told the devil that Ignatius would soon return and would drive him out of Matthew's body. At these words the evil spirit, becoming more furious, and uttering dreadful cries, said by the mouth of the possessed: "Let them not name that man, who is my greatest enemy upon earth." However, after three days, Ignatius having returned and hearing what had occurred, took pity upon Matthew, shut himself up with him in his room, and kept him there some time. It is not known what he did, but when the demoniac left the Servant of God, he was completely freed from his infernal persecutor.

42. The College of Loreto had been opened in 1554. The first Rector was Oliver Manarè, a religious of eminent virtue, who was still living at the time that Ribadeneira wrote this. The Fathers were no sooner

settled there, in 1555, than Satan, irritated at the good which was being effected, used every means to render the house uninhabitable and oblige them to withdraw. The devils appeared under the form of Moors, dogs, cats, and other animals, and made a terrible uproar. The ground sometimes trembled so that the buildings seemed likely to fall; at others, they seemed to hear a number of ruffians invading the apartments, plundering, ransacking, and upsetting everything that came in their way. At night, they could scarcely close their eyes, the windows and doors opened violently, as if yielding to the force of a tempest, and the bed-clothes and mattresses were removed from the beds. The most virtuous of them were particularly tormented, and had to endure every kind of vexation. The *prie-dieu* on which they knelt for prayer disappeared beneath them. A young Englishman, amongst others, was struck on his side so violently while taking his meal with the rest, that he fell down half dead.

Moved with tender compassion for his brethren, Oliver Manarè felt their trials more than his own, and in order that they might obtain some rest at night, he used to walk along the corridor past their rooms until a late hour, reassuring them by the thought that he was at hand to help them if needed. Once, when he was watching thus for the general security, ready to hasten to any spot where there should be noise or cries, he suddenly felt the College shake, and heard a crash as if the walls had fallen. He did not give way to fright, but went towards the place where the uproar was greatest; the noise approached and came straight towards him. He shuddered with horror, but made the sign of the Cross, and went on. There appeared immediately before him an enormous black mastiff with glittering eyes, and a fierce aspect, which looked at him threateningly. It passed the Father, however, without

injuring him, and departed, barking three times with a strong but stifled voice, and when it was gone the tumult ceased.

Worn out with fatigue and anxiety, Manarè fell ill, but in order not to deprive his children of the help which he used to give them when in health, he ordered all of them, whenever the devils tormented them, to command them in God's name to go to the Rector and pour out their fury upon him. The malicious spirits did not fail to attack him particularly, but without sparing his brethren. One evening he was falling asleep, which he had not done for some nights, when he was awakened by hearing a knock at the door. Thinking that it was one of his children who had come to him through fright, he answered: "Come in." There was another knock; and, thinking that he had not been heard, he raised his voice and repeated in a louder tone: "Come in." As the knocking was repeated more loudly, he quickly recognized one who dare not use the authorization which had been granted, and, arming himself with the sign of the Cross, he said to him: "I know now who you are. In the name of God enter, and do whatever you have permission to perform." Scarcely had he uttered these words, than the doors and windows opened quickly as if shivered by a tempest, the whole room trembled, and the infernal visitor, who had no power to do more, departed for the present. . . . This had been going on for some time, a great many Masses had been said, blessed candles had been burnt, prayers had been offered to the Mother of God, Agnus Dei had been used, there had been exorcisms and aspersions of holy water, the relics of the saints had been exposed, and all the means used which Ignatius, who had been told of it by Manarè, had recommended, whilst exhorting them to have patience so as not to lose the merits of such a cruel

trial; but it all availed nothing, and the evil increased daily. Manarè wrote again, begging the Servant of God to come to the assistance of his children. The Saint replied, and his letter is a great contrast to the preceding ones. He now speaks no longer of patience, but, as if he was certain of being heard, he promises to pray, and gives hopes of speedy relief. "Trust in God, my children," he writes. "He will deliver you. I, for my part, will entreat Him for you." When Manarè received this letter, he assembled his brethren, and bid them believe what their Father said, and, wonderful to relate, from that moment the devils were conquered, and ceased to infest the house.

43. Whilst very thankful to God for the brilliant gifts which he had received from Him, Ignatius rightly valued much more highly inward gifts, which escape the view of men, who often do not esteem them enough, whilst they lavish their admiration upon the others. He was aware that the power of doing extraordinary things is given to a man much less for his personal good than for the benefit of his brethren, that such power does not necessarily render a man better, or more pleasing to God, and that our Lord never made it a distinguishing sign by which His true friends might be recognized. He remembered that, when the disciples of the Saviour returned to their Master after their first trial of the apostolate, to render to Him an account of their mission, and congratulated themselves in His presence for having healed the sick and cast out devils, Jesus corrected their error, saying: "Rejoice not in this that spirits are subject unto you; but rejoice in this, that your names are written in Heaven." He knew that at the Last Day, the Sovereign Judge will answer those who plead all kinds of wonders which they have worked in His name: "I never knew you;

depart from Me, you that work iniquity." Once, when he was speaking to one of his dearest children of the ineffable favours with which God sometimes enriches His servants, God allowed him to make this admission: "All the most wonderful things of this kind which historians relate, fall far short of the reality. As for me, I would not exchange the mercies which Divine Goodness has bestowed upon my soul for all the extraordinary graces mentioned in the Lives of the Saints."

44. Ignatius did not readily believe in the supernatural value of certain phenomena which sometimes suddenly occupied public attention, and attracted the multitude; and he wished his children to imitate his prudent reserve in this respect. He advised them, above all, not to accept visions, ecstasies, raptures, and other similar wonders, as an infallible sign of the holiness of a person. Father Martin de Sainte-Croix, when a novice, and as yet little experienced in spiritual ways, spoke one day in his presence of the famous Magdalen of the Cross, who for thirty years deceived in Spain people, priests, kings, emperors, and in fact almost every one. "I was present," Ribadeneira says, "when Father Martin told enthusiastically what he had heard of the woman, adding that he had been to see her at Cordova, had conversed with her, and that from what he had seen and heard, he did not hesitate to consider her one of the wisest and most virtuous women in the world. Ignatius rebuked the Father severely for having spoken so favourably of this person, and for having brought forward with such assurance, as a sign of the higher perfection, outward things which are not a proof of it. He commanded him to change his manner of judging in this respect, and to remember that the religious of the Society ought to beware of

judging of holiness by appearances which may be deceiving. The event justified the opinion of Ignatius; Magdalen was convicted of illusion and imposture."

45. A venerable Dominican came one day to visit Ignatius, and Father Palmius and I were present, says Ribadeneira. In the course of conversation they spoke of a nun, concerning whom opinion was much divided, on account of the astonishing things which were perceived in her. The facts seemed to be well established, but to whom were they to be attributed? Ignatius was asked to give his opinion. Without deciding positively, he let it be understood that all these wonders only half reassured him. When I was alone with him, continues Ribadeneira, I asked him to tell me plainly what he thought about it, and he answered: "Peter, the action of God is generally exercised much more inwardly than outwardly, and He works principally in the soul. It is there that He operates and exercises His influence, and there He lays the foundation of solid virtues and pours forth the treasures of true holiness. It is true that He sometimes bestows such a profusion of heavenly gifts upon His creature that their superabundance is reflected even upon the body, and that what takes place within reacts upon the exterior, but He then departs from His usual practice; He does so very seldom, and only in favour of some particularly favoured persons. The devil, on the other hand, having no power over the innermost soul, is in the habit of counterfeiting the Divine operations as far as he can. If he meets with souls that are imprudent, giddy, eager for what is extraordinary, and ready to impose upon others, he endeavours to produce in them certain outward marks of holiness, calculated to strike the senses and provoke admiration, in order to inspire them with pride and to

deceive those who are witnesses of these pretended wonders." He cited several facts in support of what he said to me, and I understood that the nun might be deceived, notwithstanding her raptures and stigmata. What I have since learnt has shown me that Ignatius was not the dupe of the evil spirit.

46. Ignatius earnestly desired that his children should take the greatest care to maintain the constant exercise of a sweet and holy familiarity with God, avoiding at the same time all curiosity, all desire, and even all esteem for revelations, ecstasies, raptures, and all extraordinay paths which often unsettle, and end by leading astray, weak and frivolous hearts. When God, Who is ever Master of His gifts, granted gifts of such a nature to any one, the Servant of God would have him receive them with fear, humility, gratitude, and discretion, without attaching himself to them, or taking pleasure in them, without seeking or desiring them. Still further, agreeing with the saints and masters of spiritual life, he taught that those who are the objects of such favours ought to avoid them in so far as it depends upon themselves, and look upon them with suspicion; and he advised them, in preference, to root within them solid virtues, which alone adorn, embellish, and truly perfect the soul and render it pleasing to God. "It is only in this way," he often repeated, "that a person acquires holiness, and becomes the friend of God; as to these extraordinary graces, though in appearance they may be higher and more excellent, in reality they may be only the effect of imagination; even if they should be real, they do not always prove that he who receives them is a saint and possesses God's friendship." Whilst in his discourses he dwelt continually upon the necessity of applying oneself to prayer, of mortifying and despising self, of

resisting and overcoming the passions, and of undertaking all kinds of labours, for the glory of God and the salvation of souls, he spoke rarely and briefly of visions and similar matters.

XXIII.

ON THE EUCHARIST.

1. O ineffable consolation! whenever we come to the Divine Banquet, we are fed with the Flesh of our Most Holy Lord Jesus Christ, which He took from that of Mary, His Mother.

2. We ought not to refrain from receiving the Bread of Angels because we have not feelings of tender devotion in approaching the Sacred Banquet; this would be to condemn ourselves to die of hunger because we have not honeycomb, and to be willing to lose life through the desire of gratifying the taste.

3. Ignatius was the restorer of frequent Communion in his time. This is the praise which the Church bestows upon him in the Lesson of his Office. He exhorts all Christians to monthly Communion, he much recommends weekly Communion, and, when he meets with the requisite dispositions, he encourages daily Communion. God blessed his efforts, and he succeeded in bringing back to the Holy Table a large number of guests whose place had long been vacant. The great Cardinal Baronius, who witnessed this success with amazement, was not afraid in one of his sermons to call the Church of our first Fathers in Rome, the Church of Anastasia, that is, the Church of the resurrection of the practice of the sacraments,

as, in old times, at Constantinople, St. Gregory Nazianzen, preaching before a number of Bishops, saluted with the glorious name of Anastasia the Church in which the orthodox faith, which had been for a moment obscured by the artifices of the heretics, had lately regained its former brilliancy through the decision of the chief pastors.

4. Amongst the many and great advantages which result from the frequent and pious reception of the adorable Body of the Lord Jesus, one of the principal is, that by virtue of this Sacrament, he who participates worthily therein, is so fortified that he does not fall into mortal sin, or if, through the weakness inherent in human nature, he should happen to fall, he quickly rises again.

5. As our Lord Jesus Christ is the way, as He Himself declares, I render lively thanksgivings to His goodness, that your Grace [St. Francis Borgia, then Duke of Gandia], as we hear, approaches the Eucharist so frequently, to receive the Divine Master. For, not to speak of the other many excellent gifts of grace which the soul receives from its Creator and Lord when it unites itself to Him in this Sacrament, there is one which must be counted amongst those which are chiefest and most precious: it is, that the Eucharist does not suffer the soul to remain long in sin, nor to persist in it obstinately. But as soon as the soul falls into even the slightest faults (if anything can be called slight which wounds the Infinite Majesty and Sovereign Good), the Eucharist causes it to rise again, stronger, and armed with a firmer resolution to serve its Creator more faithfully for the future.

6. I beg and entreat you, by the love of God, and by the respect which we owe Him, to apply yourself to serve our Lord Jesus Christ with all the fidelity of

which you are capable, and to venerate His Divine Majesty with the deepest respect, above all in the Sacrament of the Eucharist, in which He is hidden, in all the greatness of His Divine and Human Natures, wherein He is altogether as great as He appears in Heaven on His throne of glory to all the Blessed, as powerful, and as infinite. Therefore, in the Confraternity which you are to establish in His honour, amongst the laws which you will make to revive piety and religion in the soul of the members, be careful to introduce the following one: That each member of the Confraternity be bound to go to confession once a month, and to receive the Holy Eucharist. Let it be, however, spontaneously; and if he acts otherwise, let it not be to the prejudice of his conscience. If you faithfully observe this law, I am firmly convinced that your souls will derive therefrom inestimable benefits, and will make wonderful progress in virtue.

There was a time when all Christians who had reached a suitable age, received the Holy Eucharist daily. Soon, the ardour of piety having gradually diminished, It was only received weekly. Then, after a very long time, the ardour of charity having everywhere greatly cooled, the general custom was to communicate only at the three principal solemnities of the year. Nevertheless, during all this time, the most fervent souls were quite free to approach this Sacrament more frequently, and according to the measure of their desire, and of their piety, they received It every three days, or weekly, or monthly. Now, at last, through our negligence or weakness, things are come to such a point, that persons only fortify themselves once a year with this Heavenly Food, and only the name of Christian remains to us, and of this you can easily convince yourselves, by considering calmly and without prejudice the state in which the greater part

of the world is at present. As the welfare of our souls, and the honour and worship of God, are so closely connected with this adorable Sacrament, it is right that It should become the object of our most lively solicitude, and that we should endeavour to revive the holy traditions of our forefathers amongst us. If we cannot revive them fully, let us at least try to recover them in part. Thus, for example, after a monthly confession well made, let each of you approach also the Sacrament of the Eucharist. If any one desires to approach It more frequently, he will undoubtedly do something agreeable to God, according to the testimony of St. Augustine, confirmed by the unanimous approbation of all the Doctors. For after having used these words, "As to daily Communion, I neither praise it, neither do I blame it," he adds as follows: "But I exhort all to communicate every Sunday." Therefore the sovereign goodness of God and His accustomed clemency cause us to hope that He will bestow upon you abundantly His help and His heavenly grace, that you may all render to Him the homage due to Him in this Sacrament, of which the worthy reception will have such a manifest and powerful influence upon salvation.

7. It is difficult to give rules about a thing which depends so much upon the particular disposition of each person; but it may be said, in general, that, as one of the most admirable effects of frequent Communion is to preserve from falls, and to help those who fall through weakness to rise again, it is much safer to approach this Divine Sacrament often, with love, respect, and trust, than to stay away from it through fear and pusillanimity. Each person should in this follow the advice of the Apostle, and judge himself, and decide according to what he knows about the

purity of intention in his heart, his fervour in devotion, and hatred of sin, the care which he takes in preparing for this royal feast, the profit which he derives from It, and the greater or less facility which he has in overcoming his passions. Finally, the best and safest rule on this point, as in all that concerns the guidance of the soul, is to follow the advice of a learned and prudent spiritual Father.

8. As to daily Communion, we know that, in the primitive Church, all received the Body of our Lord every day, and that there does not exist any canon or writing of our holy mother the Church against this practice; moreover, neither the scholastic theologians, nor those who treat of positive theology, say that it is forbidden for persons whose devotion urges them thereto, to communicate daily. If St. Augustine says, speaking of daily Communion, that "he neither blames nor praises it," nevertheless elsewhere he exhorts all the faithful to communicate every Sunday, and he goes on to say, speaking of the Most Sacred Body of our Lord Jesus Christ: "This is daily Bread: live in such a manner that you may receive It every day." The case being thus, though you may not have, to cause you to determine to communicate daily, either many good indications which show that for you it is best, or many salutary interior movements which urge you to do so, a good and safe testimony by which you can decide in this matter is the testimony of your own conscience: I mean that if, after having examined your conscience well, you find before God, clear signs, or at least what appear to you to be such, that daily Communion strengthens you, and inflames you more and more with the love of our Creator and Lord; if you communicate with this intention, and if you find by experience, that this Most Holy Food sustains,

tranquillizes, and purifies your soul, and preserves you in such a way that you feel greater fervour to serve God, to praise Him, and to promote His glory, do not doubt that you may communicate daily, and that that is what is most beneficial to you.

9. Ignatius heard one day that the young people at Macerata having prepared an improper play for the festivities at the Carnival, the Fathers from Loreto, who had gone there on a mission, had exposed the Blessed Sacrament in a magnificently decorated chapel, that the Forty Hours' Prayer had been held there during the three days preceding Ash Wednesday, and that the people, attracted by this new ceremony, had left the theatre to come and adore Jesus Christ upon the altar. This devotion pleased Ignatius so much, that he wished it to be practised every year in the houses of the Society. It is to him that we owe the solemn prayers which are now offered throughout the Church during the last days of Carnival, to withdraw the faithful from the dissipations and follies, too often of a sinful nature, of this period of the year.

XXIV.

ON SPEAKING.

1. It is easier to listen than to speak, and we should listen much and speak little.

2. The grace of speaking should be desired, which is so necessary in order to deal with others.

3. To maintain intercourse and deal freely with others is a ministry beautiful in itself and specially suited to our Society; but the more useful it is when properly performed, so much the more dangerous it becomes when badly done, for then the worldling will imprint his own colours much more quickly upon the religious than the religious will succeed in giving to the worldling those of religion; and as habitual intercourse and the suitable conversation of a modest and prudent man have great power in winning souls to Jesus Christ, so the same things, when they proceed from a hasty and uncircumspect man, often injure holy resolutions which have been made; in this way, instead of the profit which was sought, a stumbling-block is met with.

4. The more intimate you are with spiritual men, the more of God's pleasures will you enjoy.

5. If you wish your love to increase, speak of love; for as wind excites a flame, so do pious conversations excite love.

6. It is a great art, and a very rare one, to manage many affairs, and to deal with a number of people without ever losing sight of self or of God.

7. I desire you to be towards every one, but especially with your equals and your inferiors, sober and circumspect in your words, always ready and patient in listening, carefully giving your attention until the persons with whom you are conversing have thoroughly laid before you their opinion. You will then give them a short and clear answer, which will guard you as far as possible against being further pressed. You will then dismiss them without delay, but in a pleasant way. In order to gain the good-will of men for the purpose of extending God's Kingdom, you will, after the example of the Apostle, make yourself all things to all, to win them to Jesus Christ. Nothing is so well calculated to conciliate affection and gain hearts as similarity of tastes and habits. Thus, after having studied the character and habits of each person, you will endeavour to conform yourself thereto in so far as duty allows: so that, if you are dealing with a lively and ardent character, you will take care not to be tedious. You must, on the other hand, be rather slower and more measured, if he to whom you are speaking is more circumspect and sedate in what he says. Moreover, if he who has to deal with a man of irascible temperament has himself the same defect, and they do not thoroughly agree in their views, it is much to be feared that they will give way to an outburst of anger. For this reason, he who is conscious of this propensity ought to be most watchful over himself, and furnish his heart with a supply of strength so that it may not be surprised by anger; he should rather bear with equanimity whatever he may have to suffer from another, even if it be an inferior. Contests and quarrels are

much less to be dreaded in the case of calm and quiet spirits than with persons who are quick and ardent.

In order to attract men to virtue, and to resist the devil, you will use the weapons which he employs to ruin them: such is the advice of St. Basil. When the devil attacks a just man, he hides his snares, and attacks him indirectly, without combating his pious inclinations, and even pretending to conform himself to them; but little by little he attracts him and entangles him in his snares. You should do the same in order to withdraw men from sin. Begin by prudently praising what is good in them without at first attacking their vices; when you have gained their confidence, apply the remedy which their case needs. With regard to those who are sad and troubled, keep, as far as possible, a calm and cheerful countenance in speaking to them; let there be great gentleness in your words, so as to bring them back more easily to a calm state of soul, resisting one extreme by another.

Not only in your sermons, but also in your private conversations, above all when you have to reconcile enemies, do not forget that whatever you say may be published, and that what you have said in darkness may perhaps be made known at noon-day.

8. At Venice, a young professor had thoughtlessly used expressions which had given offence to some one. Ignatius heard of it; he imposed a severe penance upon the culprit, and desired him for the future to be very circumspect in his language, and to weigh well the terms that he employed, adding these words: "Put your words in the balance before trusting them to your tongue."

9. As to idle persons who come to you to kill time in talking about trifles, receive them by turning the conversation to the examen of conscience, and to con-

fession, speak to them of sin, of death, of the Last Judgment, of the everlasting torments of the lost, and of other awful truths which startle the ears of men, however deaf they may be. Treat of such matters whenever they come to you, and you will thus further both your interests and theirs. Either they will be unrepelled by your grave reception, and will continue to visit you, in which case they will derive profit from your discourse, or else your conversation will displease them, and they will leave you in peace.

10. We sometimes meet with persons whom we should charitably suppose are animated by excellent intentions, but who give vent to their ill-judged zeal, on every occasion in inconsiderate words, which fail in producing the effect intended, and too often have grievous consequences to themselves and others. Under the false idea, that by so doing they are helping God's cause, they are for ever speaking warmly against the corruption of the age, they pour forth bitter lamentations about degeneracy of character, relaxation of manners, and abandonment of principles, they even exaggerate the extent of the evil, and denounce abuses everywhere, they confound what is desirable with what is possible, and call loudly for the immediate destruction of whatever, either rightly or wrongly, shocks them. Substituting themselves without commission or competence for the authority whose business it is to repress disorders, and usurping an office which does not belong to them, they think that they possess the infallible remedy for the state of things which they deplore. With imperturbable and presumptuous confidence, they tell every one what they think ought to be done to change the face of the world immediately, and they are angry because their voice rouses no echo. They do not stop there; from the censure of things, they proceed

to that of persons, even of those whom they ought to respect most; they take upon themselves to try the highest superiors, and no one finds favour with them. They reproach one for his silence, and another for his speech; they condemn the action of one and the abstention of another, they accuse them of failing in their most essential duties, of betraying God's interests by cowardice or self-interest, and of caring nothing for the loss of souls. Ignatius could not endure these wrong-headed people, and when he found any such amongst his children, he rebuked him for it, and endeavoured to correct him, desiring him to direct his useless and restless preoccupation about the conduct of others to himself, where it might be of profit. He admitted that he had had to struggle with himself about this, but, he said, "I got rid of this temptation by thinking of the Last Judgment and of what will be required from me personally at that moment, and if each were to do the same, people would not be so ready to concern themselves about the life of others. Yes," he added, "what we have to do first of all, is to think what God will require from us when we leave this world, and what will be the points upon which He will interrogate us, so as to regulate our life by the judgment which God will make us undergo, and not according to our senses. God will certainly not fail to ask us whether we have led a life conformable to our vocation, if we have behaved in a manner worthy of a man and a religious, if we have despised the world, maintained a spirit of fervour, applied ourselves assiduously to prayer, and faithfully fulfilled the duties imposed upon us by our Institute. As to the rest, which does not concern us, which does not depend upon us, and which has not been entrusted to us, we shall not have to render an account. Nevertheless, this does not prevent us, for the sake of God's honour, to desire earnestly that evil

may be remedied, and to pray for such a happy result; and even, when opportunity offers, to press the matter strongly upon those who have the power to do so. Lastly," he goes on to say, "let him who has the mission, the power, and the will to reform the world, begin the reform with himself, then let him extend it gradually to those about him, and afterwards bring it into cities and capitals; by setting to work thus, his efforts may be crowned with success: they would be vain and fruitless if he were to act otherwise."

11. Ignatius was most careful in what he said of those who were in a position of dignity, and about whose conduct people are so ready to arrogate to themselves the right to examine and censure. Whatever their way of governing might be, he would not allow himself to blame them, even when the public attacked them unmercifully; still less did he allow himself to say a word about the useful measures which they might easily take, lest he should cause their incapacity to be perceived, if they failed to see what ought to be done, or their injustice if, knowing it, they would not do it. One of the four Pontiffs under whom he lived at Rome, was very hardly used by public opinion on account of his severity, and for other reasons, and no one spared him. Ignatius, on the contrary, sought diligently whatever he could find to praise in him, and urged it in opposition to strangers who came to tell him their grievances. Within the house, he forbade complaints to be made of the Pontiff, though there was much reason to think him ill-affected towards the Society. He strongly advised a Father, who was leaving Rome for Belgium, to say nothing but what was favourable of him and of his feelings towards us. The Father having objected that he would be much embarrassed how to excuse him for certain proceedings: "Well," said

Ignatius, "say nothing about him, speak only of Pope Marcellus, who, as Cardinal and as Pope, has shown us an affection the remembrance of which should never be effaced."

12. Father Lainez used to say that the preaching of Father Ignatius had nothing in common with the rules of Quintilian or Cicero, but his speech had more efficacy than all acquired eloquence, because each can do what God gives him power to do, and He bestows the power in proportion as His creature approaches nearer to Him and is disposed to receive His influence.

13. When Ignatius and his companions saw that Palestine was closed to their zeal, they resolved to disperse themselves amongst the most famous Universities in Italy, to instil piety into the young people studying there, and to associate some of them with themselves. They drew up a short Rule for themselves, of which the Articles 3 and 4 were as follows: "That they should preach in public places and other spots where they were allowed to do so; that in their sermons they would set forth the beauty and the reward of virtue, the hideousness and punishment of vice; but that they would do this in a manner conformable to the simplicity of the Gospel, without needless ornaments of eloquence. That they would teach Christian doctrine and good morals to children."

14. Ignatius gave his children this advice: That they should practise themselves in preaching and giving Christian instruction in a manner which edifies the people and does not resemble the style of the schools. To perform these functions properly they should learn the common language well.

15. "Preachers, and in general those who teach the people, ought to write carefully and meditate seriously

before speaking. They should say nothing lightly, and refrain from taking up novelties or doubtful things in their discourses; let them rather apply themselves to correct the vices of men modestly than seek after what flatters the ears and attracts applause." The discourses of Ignatius always tended to inspire horror of sin and desire for virtue, and he ever aimed at making sinners look into themselves and at putting before them God's love for them.

16. Ignatius and his first companions had met in Rome for the erection of their little Society into a Religious Order, labouring all the while for the salvation of others by their preaching. Although Lainez, Salmeron, and Bobadilla charmed their hearers by the eminent oratorical qualities with which they were endowed, and which were rendered still more powerful by the zeal for the glory of God which inflamed them, none of them equalled Ignatius in pious unction, lively emotion, and force of reasoning. After having heard him, those competent to judge said that, in his mouth, the Word of God had its full weight, and that set forth by him in all its simplicity, without the borrowed ornaments employed by others, it had all the more efficacy and majesty. The superiority of his method consisted in this, that, in order to convince and persuade, his arguments, like a sword drawn from the scabbard in a combat, owed their power to themselves only, and were in no way affected by the way he offered them.

17. If, to settle questions, words should be few and well weighed, on the other hand, to excite to piety, we should speak with a certain prolixity and in a kindly way.

18. Where any one, in dealing with the multitude, criticizes princes and magistrates by name, he causes more harm and scandal than he does good, but though

it is hurtful to inveigh against the depositaries of power, and to disparage them before the populace, it is useful to speak privately to those who can remedy the evil.

19. Father Lainez was particularly dear to Ignatius, as we have already remarked. Preaching one day to his fellow-countrymen in the Church of St. Paul, this Father attacked some simoniacal practices. The facts which he had denounced were incontestable, they were known to all, and nothing but bad faith would mistake the sense in which he had spoken of them. Nevertheless, because mischievous people might possibly conclude from this discourse that the Pontifical Congregations did not fulfil their duties properly, Ignatius sent for the Father on his return to the house, and reproached him sharply, even threatening him with a severe punishment for not having been sufficiently watchful over his tongue, and for having run the risk of furnishing malignity with a pretext against the Roman officials.

20. Father Jerome Otelli was a man full of zeal for souls, and his preaching caused a great number of conversions in Rome. When he was about to leave that city to go to Sicily, his departure made such a sensation that on the morrow a poor woman who was present at the Mass of the Servant of God cried with a loud voice, when he came to these words of the *Confiteor*, "through my fault, through my fault," &c., "Yes, Father Ignatius, strike your breast and confess that you have committed a fault, yes a fault, and a most grievous fault, by removing from Rome a man so holy and so necessary." One day, Father Otelli, when inveighing as usual against the unbridled licence with which sin was committed, was so carried away as to say that

since the love of God and the fear of Hell did not succeed in checking disorder, the Pope should have recourse to punishment, and take the whip in hand to drive away scandalous persons from the Holy City. When he had ended his discourse, Ignatius sent for him and said: "How many Popes are there in Rome?" "There is but one," replied Otelli. "And you dare," rejoined Ignatius, "to designate by name from the pulpit, not merely a private person, but the Sovereign Pontiff himself, and, not satisfied with naming him, you have also the audacity to point out his duty to him, as if you knew it better than himself, and, even if it were so, as if it was proper for you to give him a lesson in such a place and on such an occasion. Withdraw, and enter into yourself, think, in the presence of God, what penance you deserve, and before evening come to tell me of it." Otelli went away very sad, and after having thought seriously about his fault, threw himself at the feet of Ignatius and gave him a written paper pointing out the punishment which he thought was his due. This was, to go through the streets of Rome for several days taking the discipline, to go barefoot on a pilgrimage to Jerusalem, to fast several years on bread and water, leaving to his Superior to add the rest: "Ignatius, more than satisfied with such repentance, ordered him, as an example, to practise some mortifications in the house."

21. With a view to heal the divisions which were disturbing Germany, Charles V., considering that the decisions of the Council were not drawn up quickly enough, undertook to regulate himself, provisionally, the belief of his people. He therefore caused to be published at the Diet of Augsburg a formulary of faith, which he called the Interim, and which contained articles directly contrary to the doctrine and discipline

of the Church, such as the marriage of priests and Communion under both kinds. Of all the Doctors who opposed this Imperial usurpation, Nicholas Bobadilla, whom Ignatius had left in Germany, was the most ardent and zealous. He was then at the Court of Charles V., beloved by the Catholic lords, whose conscience he guided, and feared by the Protestants upon whom he waged a relentless war. While resisting the Interim with all his might, his quick temper, which was opposed to all compromise, caused him to utter some rather bitter words which touched the person of the Emperor; he loudly blamed the consideration shown to heretics, and maintained warmly, even in the presence of Charles V., that nothing was more calculated to keep up division than a false peace. Charles V., with whom it was a point of honour to support his own work, and who regarded as rebels all who were not of his opinion, could not endure the freedom of Bobadilla. He drove him away from the Court, and ordered him to leave the Imperial territories. Bobadilla obeyed, joyful at being banished for God's cause, and proceeded to Rome, where the Truce of Augsburg had met with no approval. However, Ignatius, who was not as yet fully informed of all the details of this affair, did not think proper to receive immediately into the house of the Society a man whose zeal appeared to have carried him too far, and who, in defending the Church of Rome, had not perhaps shown enough consideration to His Imperial Majesty. So, without wounding the Sovereign Pontiff, he prepared an agreement with the Emperor.

22. In your sermons do not touch upon points of controversy with heretics, but aim always at the reform of manners and inculcate strongly obedience to the Catholic Church.

23. Ignatius was even more careful about what he wrote than what he said, and he wished that his children also should be very careful as to their correspondence. We read in one of his letters: "As often as I can I copy important letters twice, and even a good many short notes. I copy them twice with my own hand. Much more ought the different members of the Society to do this who have only to write to me, whilst I may be obliged to write to all. I can truthfully say that last night, having wished to take an account of the number of letters which I have now to send to various places, I found that it amounted to two hundred and fifty. People tell me that they are much occupied, but I am persuaded that, without being greatly so, I am so at least as much as any one, and my health is more uncertain than that of my correspondents." In another letter to a Father who needed a lesson in this respect, he said to him: "To-night I shall have to send off thirty letters, I shall not allow one to go without having read it several times, and as to those which I must write myself, I shall recommence them two or three times, in order to do away with the modifications, corrections, and additions which they will undergo before I send them."

XXV.

ON GOVERNMENT.

1. In the opinion of those most competent to judge who had access to Ignatius, it would have been difficult to find his equal among his contemporaries, in speculatively conceiving a plan of perfect government, and the Constitutions which he drew up prove this; but he was also quite as incomparable in applying and reducing to practice the ideal which he had formed.

When about to decide upon any measure, in order to be free from the influence of self-love, he endeavoured to place himself personally out of the question, he looked at the case in point as if it were one that did not concern him, and considered it as if it were an indifferent matter upon which he had been asked to give an opinion.

In ordinary cases, before deciding anything, he examined the matter thoroughly, he took into consideration the exact temperament of those with whom he had to deal, he gauged its expediency, and the aids and obstacles which, whether remote or near, were of a nature to help or hinder him in his design. He wrote down each evening what was to be done the next day, and sending for those to whom he entrusted the execution of it, he pointed out to them the course to be pursued, and furnished them with directions best calculated to ensure their success.

With regard to more important affairs, he first reflected upon them maturely in private, and he then submitted them thus prepared to the judgment of his Consultors. These were chosen with care from among the most skilful, and he did not admit to the deliberation those makers of decrees (*decretalistas*), as he called them, who are ever ready to decide at once and without appeal upon any subject. He was from the first much more occupied with the final result than with the organization of an undertaking; he thought of the injurious or salutary consequences which would result from it; he foresaw the contradictions that he would meet with, whence they would arise, and by what means they might be overcome. He distinguished all this at such a distance, that between him and the eminently wise men with whom he surrounded himself, there was the same difference of perception that there is between a person who, from the summit of a mountain, beholds an immense horizon unfolded before him, and those who, remaining in the plain, only see what is beside them.

Except in case of urgency, he was in the habit of not carrying into effect immediately what had been decided upon; but he waited several days, leaving his mind quiet as to his determination: he then again examined it, and had it examined, with this difference, that whereas the first time he had applied himself principally to judging the nature of the affair, he now dwelt chiefly upon the details of the execution.

He did not send the letters which he had to write about the matter until he had revised and corrected them three or four times.

Owing to this habitual way of proceeding, and above all to the wonderful perspicacity which enabled him to perceive from afar the results of a measure, he sometimes adopted such as at first sight disconcerted the

prudence of the vulgar, and which less clear-sighted people would generally have considered diametrically opposed to the end he aimed at; nevertheless when, contrary to all expectation, success crowned his undertaking, they were forced to admit the correctness of his previsions, and it was clearly recognized that the course upon which he had decided was the only one that a wise man could have taken.

Moreover, not counting upon himself in anything, but relying solely upon God, he was not satisfied with exhausting all the precautions which the most consummate prudence could suggest, but he continued for a long time to have recourse to prayer; and whatever warrant for success the means chosen by him presented, he did not actually begin the work until he felt sure of the approbation of Heaven. Thus, although he had decided in concert with his councillors, before going on to the realization, it was his custom to say, "Now, it is for night to give us a last piece of advice," this meant, in other words, that he had now to treat of the matter with God in prayer.

2. Ignatius did not allow a work to be undertaken, unless there was a well-founded hope that it would be permanent; he considered that it was not worth beginning what would only last a short time.

3. The whole economy of the government of Ignatius with regard to his inferiors may be summed up in these two essential points: to promote the general and private good, by granting to each a share in proportion with his respective importance. One of our oldest Fathers, who had seen him at his work, described the government of the Servant of God thus: "Strength and gentleness; strength—he never lost sight of the end which he had set before him, and aimed at it constantly, generously, efficaciously, and undeviatingly;

gentleness—in particular cases, and in practical application, he employed moderation, longanimity, and patience, as circumstances seemed to him to demand."

4. "In order to remedy the fault of an individual, it is not proper to promulgate immediately a general law affecting every one indiscriminately; and because one man has once abused the use of wine so as to become intoxicated, that is no reason to take up fire and sword to destroy all vineyards; it is enough to moderate the strength of the wine by mixing with it the necessary quantity of water. Because one athlete has fallen in the course, it ought not to be closed to many others who may there find a favourable opportunity of displaying their courage. To act otherwise would not be a proof of energy, as many flatter themselves, but would, on the contrary, betray weakness and pusillanimity. To give such orders, it needs only to write or to utter three or four words, while to correct the guilty one would draw down upon one recriminations, difficulties, and annoyances which a generous heart would despise and encounter, but which it is much more convenient to spare oneself. Hence the excessive multiplicity of laws which, in all ages, men of experience have declared a greater evil than the scarcity of them; for laws can always be framed when circumstances require them, but when once they are made, if they are trampled underfoot, the evil has no remedy, or if one still exists, it can only be efficaciously applied with the greatest difficulty." Bartoli records this important maxim of the government of Ignatius upon the occasion of what had happened to a novice who had been sent, according to the custom, to beg in the streets of Rome. This novice had met a gentleman who was a relation of his, and who, seeing the wallet upon his shoulders, and esteeming as a dishonour to his

family an act which, done with a view to God, was on the contrary very honourable, overwhelmed him with reproaches, recommended him to change his state of life, and promised to obtain for him a position in the world more suited to his birth. The novice returned much shaken, and Ignatius had great difficulty in strengthening him in his first resolution. It was suggested to Ignatius to suppress a practice which had narrowly escaped injuring one of his children so seriously; but he would not consent to do so, not wishing that on account of the weakness of one, all the rest should be deprived of so valuable an opportunity of exercising their virtue. He was wisely contented with reserving henceforth to himself to grant leave to go to beg thus, so as to be certain beforehand that those to whom he gave it were in a condition to profit by it without danger to their perseverance.

5. Two things especially contributed wonderfully to render the government of Ignatius gentle, and to make it loved: a great esteem for his children, and his tender love for them, a love devoid of disguise or artifice, a love which was sincere, and which came from the depths of his soul. It was a rare and wonderful thing. Each might think that he occupied the first place in his heart, he knew so well how, without prejudice to the attachment which he owed to all, to lavish upon each the signs of paternal affection. As to the esteem which he felt for them, he expressed it in terms difficult to believe; he spoke of them as persons who had already reached the height of perfection, or who, at least, were proceeding quickly towards it. In speaking thus, he said what he believed to be the truth, and his opinion was in accordance with his words, his language was only the utterance of his firm conviction.

The high opinion which he had conceived of all the

members of the Society was maintained in him by a charity foreign to suspicion, which would not credit evil reports which might be made to him concerning them. Worldly wisdom acts otherwise, it is always distrustful, and turns a ready ear to those who speak ill of their neighbour; but if it gains its end in the world—which is, however, doubtful—it is not so in religion, where such a practice could not be introduced without entailing the most grievous consequences. It would give full vent to malignity, which would not fail to calumniate even oftener than it denounced facts. Besides, suspicions once awakened, even by accusations unsupported by proof, would at least shake the esteem and weaken the affection hitherto felt towards the persons thus attacked. It would inevitably follow that to continue to praise them, and to manifest towards them the same sentiments as before, would be a wretched deceit which it would be too difficult to mask by an appearance of sincerity, so as to deceive for any length of time persons whose interest it is to see clearly where they are themselves concerned. As a consequence of their unlucky discovery, inferiors would imagine themselves surrounded by snares, they would retire into and remain shut up in themselves, they would take an aversion to their Superior, all of which would be most fatal to them. Father Gonzalez, from whom we have taken this, adds that in the matter of accusation against any one, the Saint did not even trust Polanco, though the equity of that Father equalled his judgment.

However, since it would be as undesirable for a Superior never to admit an accusation as to listen to all indiscriminately from every quarter, Ignatius used great precautions when any one considered himself obliged to inform him of a real disorder which required to be remedied. He carefully observed the attitude,

gestures, and countenance of him who was speaking to him, and endeavoured to extract the truth by numerous and skilful questions. When necessary, he commissioned disinterested and skilful persons to collect quietly whatever information was calculated to enlighten him, and he took care not to condemn until he had received an unprejudiced account of the matter. In important cases, he went so far as generally to require the communication to be brought to him in writing, and signed. He was more careful in exacting this when the informant showed to a considerable degree by his warmth of speech, his excited mind or exaggerated zeal. He was aware of man's natural leaning towards malignity, he knew that one sees what one writes, but not what one says, that what is put on paper falls more slowly from the pen than words do from the tongue, and that consequently there is more time to weigh it thoroughly. Besides, if the accusation should prove to be false, he wished to have in his possession the means whereby to confound the imposture of a calumniator. In this way he neither ran the risk of remaining in ignorance of what he ought to know, nor of allowing an innocent person to be crushed by the weight of an unjust denunciation. He formed his judgment still more slowly about the absent, who, being ignorant as to what they are accused of, cannot justify themselves.

6. Knowing how easily any preference shown, even for those most worthy of it, excites the jealousy of and speedily causes pain to others, who are always tempted to see in such a preference contempt for themselves, Ignatius took every precaution to prevent it from being inferred from his words or actions that he placed any one above his brethren as to learning, prudence, or virtue. He felt secretly a special affection for Father Peter Faber, his first-born in Jesus Christ, and he had

such a high opinion of his learning and capacity, that he considered him fit to govern the whole Society. Yet when it was a question of electing a Superior-General, Ignatius took care not to vote for him rather than for another, but contented himself with declaring that he chose any one amongst them, himself only excepted, who should receive the greatest number of votes. Likewise, when Pope Marcellus II. asked him to give him two Fathers to reside with His Holiness, and labour under his orders for the reform of the clergy, he refrained from naming any one himself, and left the matter to be decided by the majority of votes.

It is true that, in order not to deprive the posts to be filled of the services which those might render whom he judged to be best suited to occupy them, he did not refuse to give those who had to deliberate about it directions calculated to secure a wise decision; and he placed before them the qualities necessary for the exercise of the functions to be performed, though he only set forth what was indispensable for a thorough understanding of the matter. In this way, without designating any one to his Consultors, he drew the portrait of him upon whom their choice should fall so well that they could not mistake him; and he skilfully insinuated that in appointing him they would make an excellent choice. Thus this choice, without being openly that of Ignatius, was in reality his, since he had taken the initiative; and at the same time he avoided the discontent and the murmurs which rise so quickly from the heart to the lips of children pretty nearly equal in merit, who see their father single out one of them as superior to his brethren.

7. Ignatius would not allow any one, without his knowledge, to alter the practices in force, under pretext of removing an inconvenience or introducing an amend-

ment. He was aware that a person who enters this path does not stop, and that to succeed in introducing one change is an encouragement to endeavour to obtain the acceptance of another. When authority yields thus on one point, everything may at any moment be called in question, and henceforth there is no longer anything stable, to the great detriment of a religious body, above all if it is still in its beginning. With this conviction he sometimes inflicted somewhat severe penances upon those who attempted to establish certain practices, sufficiently inoffensive in themselves, but of which the adoption, without the approbation of the Superior, seemed to him dangerous, on account of the example which it set and the imitation which it might provoke.

Fathers Olave, Ribadeneira, and others, had gone to spend a few days of convalescence at the country-house. To amuse themselves, they had invented a game which consisted in forming themselves into a circle, and throwing an orange to each in turn. The one who let it fall had to kneel down immediately and say a Hail Mary. Ignatius heard of it, and the Fathers were punished, after they had been reprimanded.

"If I were to live for a thousand years," he used often to say, "I would never cease repeating, No novelties in theology, philosophy, logic, nor even in teaching grammar."

Under whatever specious pretext the modifications were disguised which he was asked to introduce into the received customs, he would not readily agree to them. He was asked to shorten the course of Philosophy in favour of persons who, showing great talent for preaching, could thus labour sooner for the salvation of souls, but he would not consent to do so, and he required that they, like the rest, should devote three years to that study.

Some Fathers at the Roman College proposed to stop the evening recreation amongst them, during Lent, and on the other fast-days of the year, alleging that the recreation was useless, since there was not then any supper, but only a simple collation. "I said so to our Father," writes Ribadeneira; "he ordered that there should be recreation as usual, and he said concerning this: 'The evening recreation has been established not only for the sake of health, and in order that application to study immediately after the meal should not be injurious; but it was instituted also with a view to brotherly charity, that our members might be together for a few moments, that they might converse, and know, and love each other.'"

8. "Of all the various ways of governing men, that is undoubtedly the gentlest, and produces the best results, which consists in giving to each, as far as possible, an occupation in harmony with his reasonable inclinations." In the disposal of offices, Ignatius took much into consideration what might be agreeable to those to whom he was to entrust them. For this purpose, he took care to know them well, and he questioned them kindly on the subject. He asked them the three following questions, requesting them to answer before God: "Are you prepared to accept any office which may be offered to you? Are you inclined for one occupation rather than for another? Under certain circumstances, if you had the choice, to what ministry would you give the preference?" If he had reason to think that any one might perhaps have difficulty in expressing himself freely to him on such a delicate point, he had recourse to an intermediate agent to sound him skilfully when not in his presence. When he had learnt the state of the case, whilst requiring all his children to be firmly established in indifference of

will, and that obedience alone should cause a movement in any direction, he was very glad to employ them in a manner suited to their inclinations. Provided due submission were paid to authority, recognizing in these inclinations a revelation of their talents and aptitude, he endeavoured to make use of each by employing him according to his tastes and inclinations. In this he gave great proof of sagacity, for in general success only crowns those undertakings in which nature is a sympathetic auxiliary, and not those which need a constant effort of will; and when, in order to attain an end, self must be overcome with violence at every moment, it is speedily abandoned.

9. In the opinion of the Servant of God, it was not labouring usefully to undertake a work otherwise excellent, but the accomplishment of which injured a greater and more important good. He disapproved of the precipitate zeal of Father Adriani, who, having just arrived at Louvain, where he needed to make himself acceptable, stirred up the whole town against him, by acceding without due precautions, to the impatient desires of a young man who solicited immediate admission amongst us. For the same reason, on another occasion, he wrote to the Rector of Perugia, to forbid him to receive into the Society, against the wish of his parents, any of the scholars who attended the College. In making this prohibition, Ignatius had a two-fold object: on the one hand, he sought to prevent our classes from being forsaken by the young people, whose parents would have feared that the indiscretion of one of their masters might urge them to enter religion inopportunely; on the other hand, he wished that by voluntarily allowing their children to consecrate themselves to God amongst us, parents might have the opportunity, after the example of Abraham, of

offering to God a more generous and meritorious sacrifice.

10. In the early days of his conversion, at Manresa, Ignatius had suffered deeply from the disturbance caused him by the undecided answers of the priest under whose guidance he had put himself. Wishing to spare others the torments which he had experienced, and the harm which had been caused him by the unfortunate hesitation of his director, he endeavoured to leave nothing vague when his advice was asked. He used to answer the questions addressed to him clearly, and traced out for souls the path they should follow, in such a way as to prevent all possibility of mistake. This is what he wrote to a nun on the subject: "You say that there is much obscurity in you, and that it seems to you that the various and indefinite advice which is given to you contributes to such a state of soul. I am of the same opinion, and I think with you that one who states little precisely has small capacity to enlighten and direct. But the Divine Master, Who sees this want of help, assists us then Himself."

11. Ignatius had a special predilection for those of his children in whom he recognized an energetic temperament and manly virtue, and for that reason he reproved them unsparingly for their slightest faults. Jerome Nadal and John Polanco, who were both men of eminent holiness and very dear to him, were in particular of this number. He excused nothing in them, and he had a two-fold object in this. First, by calling their attention to their least shortcomings, and by the frequency and severity of his reprimands, he strove to purify more, day by day, souls which he considered capable of the highest perfection, and which he perceived earnestly desirous of acquiring it. Secondly, in their person, he meant to present to feebler natures an

example of contempt of self, and of the manner in which they ought to receive correction, of a milder kind, which might sometimes be inflicted upon them for faults less worthy of indulgence.

12. Whilst training certain religious of great virtue in a special way for their own good and for that of others, such as Fathers Nadal and Polanco, humbling them publicly and reproving them severely before their brethren, Ignatius took care not to lessen in any way the esteem of which they were so worthy. Therefore, in their absence, the Servant of God used to praise them, and point out the high degree of holiness to which they had attained. He thus maintained their brilliant reputation, and excited admiration for men who, far from being discouraged, became more firmly rooted in perfection in proportion as they were more rudely and frequently tried by the mortifications which they were made to undergo.

13. Persons who were distinguished by nobility of birth or superior talents, and who had recently left the world, were the object of special solicitude on the part of Ignatius. He at first retained the honourable titles which they had borne in the world, calling them Excellency, Doctor, &c., until they ceased to care for these vanities, and, ashamed of not being treated like their new brethren, they asked of their own accord to be spared these titles, and to be put on the same footing as the rest. However, as soon as he saw that the desire of perfection was sufficiently well founded in their soul to begin to construct the edifice of holiness, he tried them more severely than their companions. They were made to perform more painful labours than others; the more noble and learned they were, the less gently they were treated, and the more he endeavoured to strengthen them in humility by not sparing them

shame. He continued to act thus towards them until they had forgotten what they were formerly, or at least did not appear to remember it in their relations with their surroundings. He used to say, "There is more than one good reason for acting thus. First, all must be made to understand that in the Society the most brilliant natural advantages count for little, and are even considered as nothing, in comparison with piety; that no riches are current here but those of virtue; that no one is great amongst us because he used to be so elsewhere, but solely because he has made himself lowest of all for the love of Jesus Christ. Moreover, the manner in which those behave who are conspicuous on account of some excellence is of great consequence. When they edify, their example produces the happiest results; if, on the other hand, they scandalize, they cause great harm. Constant experience proves that nothing is more useful or more hurtful to Religious Orders, than the good or bad conduct of those of their members whom high birth or learning places before the notice of all. Lastly, when men whose brilliant origin or great capacity attract attention, fail to fulfil the hopes conceived about them, and their religious family is obliged to send them back to secular life, it not only ceases to receive any service from them, but it has no worse detractors, and they do it all the more harm when they possess great credit and extensive influence. For this reason, as they ought not to be lightly admitted, and as great circumspection should be shown before receiving them, so also they ought to continue to be carefully tried." Ignatius behaved in this way to Father Loarte and many others.

14. When Ignatius used to try a person to a somewhat extraordinary degree, he took care not to leave him between the hammer and the anvil to struggle with

difficulties alone. Without this wise precaution he would have been afraid of throwing him into despair. Whilst, therefore, on the one hand he exercised him through the Father into whose charge he had given him, he, for his part, did not lose sight of him, and endeavoured to comfort and strengthen him. He advised the Rectors of Colleges to act in the same way, and he wished that when one of the two Superiors of a house employed severity towards one of his subordinates, the other should encourage and sustain him, treating him with sympathizing care. He acted thus towards Gaspard Loarte.

Loarte, a celebrated preacher and theologian, had been sent to him from Spain by the famous John of Avila. Ignatius received him, and treated him for some time like his other brethren, but having soon perceived how much he was capable of, and thinking the time had arrived for causing him to advance rapidly in the way of perfection by the practice of heroic acts, he placed him, for this purpose, under the guidance of Father Polanco, who was at that time Minister, with orders not to spare him. Polanco faithfully fulfilled his mission: he spoke to Loarte of nothing but blind obedience, self-renunciation, and death to self; he excused nothing in him, and rebuked him for his slightest failings in terms which drew tears from him. "Do not stop by the way," he used often to say to him, "the end must be reached." "Wicked creature that I am," exclaimed Loarte one day when he heard him, "I must then prepare for torture." However, Ignatius was informed every evening of the struggles of his novice, and he used to send for him to talk to him, as if he knew nothing of what had occurred. The novice soon told his troubles, the Saint listened to him and encouraged him, excusing the harshness of Polanco in his direction, endeavouring to persuade him that it was

the result of the ardent zeal of his Superior, who could not endure the slightest imperfection in his children, and Loarte withdrew, filled with new ardour.

Polanco having one day asked Loarte what he thought of Ignatius, received this answer: "I think that he is all oil and honey, that is, all unction and benignity." "And what am I, asked the Father?" "You," replied Loarte, "you are nothing but vinegar." This was repeated to Ignatius, who was much amused at it. Nevertheless he ordered Polanco to relax his requirements a little. The hopes of the Servant of God were realized; after some months, Loarte found delight in what he had apprehended so much, and ended by wishing for and seeking humiliations and contempt.

15. When placing any one under the authority of another, Ignatius did all he could to induce the inferior to think favourably of his future Superior, and thus to render obedience easier. He did this with good effect with Loarte before entrusting him to the hands of Polanco. He praised the Father to whom he was about to confide him, pointing out the good qualities which he possessed, his great virtue, his capacity, prudence, uprightness of mind, equity, watchfulness in maintaining religious observance, and zeal for the progress of his children and the correction of their faults. By this means, he inspired him with esteem for his Superior and confidence in him, and skilfully guarded him beforehand against the unpleasant impression which the severity which Polanco was afterwards to use towards him, might so naturally produce.

16. Without ever losing sight of the end he aimed at, and without ever ceasing for a moment to pursue it, Ignatius proceeded towards it slowly, when needful, and he hurried nothing at the risk of losing everything.

As he saw as yet, in very young novices, only tender plants freshly transplanted from the world into the soil of religion, and whose roots still necessarily retained something of the earth where they had been produced, he lavished delicate attention upon them, and treated them with as much gentleness as skill. He was full of condescension for them, and showed them only compassion and indulgence. He contented himself with what they were then capable of offering him, and gathered the little fruit which they could produce, without troubling himself because these fruits were rare, provided that he could have hopes of an abundant harvest in the future. In this he imitated the example of our Lord, Who, in order to detach those who enter His service from earthly pleasures, causes them at first to taste the honey of celestial pleasures, wiping away their tears, and supporting them in their weakness, until, seeing them gain strength, he gradually withdraws these first consolations.

17. It is impossible to blame too severely those guides and spiritual directors who, judging every one by themselves, impose upon others indiscriminately the manner of life and of prayer which they personally have found useful, and who consider that those who follow a different path from theirs, are necessarily wrong. Such a way of acting is full of danger, it is the work of an ignorant man who does not understand that Divine grace has many different ways of communicating its gifts. The Spirit of God, though always the same, has many kinds of favours, and distributes them in various ways. Each person receives from God a gift suited to him, one receives this, another that.

In conformity with this important maxim, Ignatius endeavoured to lead his children to perfection in the manner best suited to each. For this purpose, he

adapted himself to the nature and genius of individuals in such a way that in him there seemed to be, as it were, as many different Superiors as he had subjects to govern. He observed them all attentively, he made a kind of anatomy of their soul, and he studied them thoroughly, so as to discover their character, qualities, defects, and habits. He skilfully gave them the opportunity of betraying unconsciously their most secret inclinations and ruling passion, and he thus succeeded in knowing them better than they knew themselves. Hence his manner of treating them, indulgent or severe, playful or serious, reserved or free, as he judged most expedient for the kind of mind with which he was dealing. He did this with such ease that he appeared never to have had any other disposition than that which he showed upon that occasion. He conformed himself so well to their turn of mind, and so thoroughly assimilated to himself their disposition, that they were convinced that he was only aiming at the same end as themselves, provided there were nothing in it contrary to the Institute. It was to apply to the guidance of souls the advice which he repeated so often for the direction of material affairs: "Accommodate yourself to things, and do not expect them to accommodate themselves to you."

18. Ignatius never encouraged lukewarmness in his children. He did not allow them to content themselves with a merely Christian life which, through fear of the difficulties to be overcome, would have caused them to avoid the obligations of their sublime vocation and to neglect the precious helps which it offered for progress in what is good. He therefore kept them constantly in exercise, rousing them by advice, warnings, and reprimands, imposing penances on them for their shortcomings, recommending to them the practice of

examens, meditation, and inward mortification, in short, omitting nothing calculated to ensure their progress; but he did this with prudent discretion, only requiring from each what he was able to give him. He took care not to measure any one by himself. Though, in order to arrive at the highest degree of sanctity, he had successfully tried the efficacy of the various means suited to its acquirement, such as rigorous austerities, prolonged prayers, distant pilgrimages, contradictions, spiritual consolations, aridity, temptations, scruples, and important works undertaken for the service of God, &c., he did not consider that in order to arrive at perfection, these various courses should be followed by all indiscriminately, he neither involved others in them, nor withdrew them from them unless reason showed him that it would be advantageous or hurtful to them. He never confounded the weakness of youth with the strength of the full-grown man, nor with that of the giant. He knew that the precious stones which form part of the walls of the Heavenly Jerusalem have not all the same brilliancy nor the same value. In the vision of the Prophet, it had not escaped him that God had simultaneously attached to His car the eagle, the lion, the ox, and the man, yet their difference in appearance and qualities did not prevent the car from pursuing its course gloriously. All gave him their confidence without difficulty, and allowed him to read the innermost recesses of their soul. This was because they were convinced of the care with which he would cultivate whatever good he found there, without trying to tear it out, in order to replace it by a better, which he found doubtless in himself, but which God did not require from them, and with the desire for which He did not inspire them. In order not to discourage weak persons, and beginners, he only proposed to them what was easy, and quite within their powers; in this way,

besides, he made them aware of what they needed, and caused them to be inwardly ashamed at seeing that it was thought necessary to treat them so indulgently, and he roused them to make generous efforts to render themselves worthy of speedily sharing the trials of those more perfect. He treated Brother Bernard thus, who was sent from Japan shortly after his conversion by St. Francis Xavier. Though he had already admitted him into the Society, he would not give him, notwithstanding his urgent entreaties, a somewhat laborious office, until he had made him promise to inform him at once if he felt too great repugnance or fatigue in filling it. This precaution had seemed to him indispensable in the case of a man who was not only a novice in the Society, but also a neophyte in the faith.

19. Ignatius disapproved very much of those directors who only consent to undertake the guidance of such persons as are already inclined to piety. He himself was quite ready to be the first to seek out even the roughest and most unapproachable men, taking from each what he would consent to grant him, and endeavouring to bring to the observance of the commandments little by little those whom he could not induce to follow the counsels of Jesus Christ. He acted like a clever horticulturist, who is not satisfied with bestowing care upon the trees which have grown up straight and bear much fruit, but who also occupies himself with the crooked and unproductive ones, straightening and supporting some, pruning others, letting in light and air when they are overshadowed by others, and transplanting them elsewhere when the nature of the soil is injurious to them. Thus, without being dismayed by obstacles, he at first endeavoured chiefly to find out their character and the way in which to treat them, often employing for the same disease, according to

diversity of character, not only different, but even directly opposite remedies. If, after having used every means, he did not succeed in withdrawing a person from his vile ways, he was not discouraged, he did not give way to grief as if he had wasted time and trouble, but, satisfied with the testimony of his conscience and with having done his duty, he quietly acquiesced in the unscrutable designs of Providence.

20. "A Superior should treat his inferiors in such a way as not to give rise to any reasonable complaint, in order that they may be contented and serve God in quietness of mind." When it was a question of supplying the necessities of his children, or even merely of procuring some suitable gratification for them, Ignatius was far from showing himself to be the hard and pitiless man which the world usually represents him to be; in this, as in many other respects, he has been unfairly calumniated, or at least not known. In reality kindness was at the bottom of his character and was his principal means of government. By it he won all hearts and disposed of them at will.

He was pitiless to himself, it is true, but he was all the more full of merciful solicitude for others; and instead of making the yoke which they had to bear heavier, he endeavoured to lighten and sweeten it as far as possible. He required, as was his duty, that in health as in sickness his children should abandon themselves completely to their Superiors in what concerned the care of their body, dwelling, clothing, food, and the rest; but he took care to furnish them with what was necessary, and even, as far as possible, with what was agreeable. He paid great attention to this, and, which was a wonder in a man so detached from earthly things and so mortified himself, he went into the minutest details with the view of obliging those whose business

it was to provide for the temporal necessities of their brethren to fulfil their office. The journal of Father Gonzalez, Minister of the Professed House, abounds with revelations on this subject which are as delightful as they are unexpected. We have already mentioned some of them; the following are no less characteristic.

The Servant of God took care that the food of the community should be of good quality and prepared as delicately as the requirements of religious poverty permitted. He had desired the Father Minister to go into the kitchen three times a day to see how the meals were prepared, and to ascertain the savour of the food by tasting it. He wished the cook not to put in all the salt at once, but at different times, in order that the viands might be more equally penetrated with it.

He liked to see his young religious do justice to what was served to them in the refectory, and one day when Brother Benedict Palmius, then in the prime of life and in robust health, had afforded him this gratification, he congratulated him and informed him of the satisfaction he had caused him. Fearing that perhaps in future the feeling of being watched when at table might cause him embarrassment, and prevent him from taking what was necessary, he ordered him always to act thus and to continue to eat heartily, adding that now he ought to lay up a store of strength, which he would afterwards employ in God's service.

Father Liscioli relates that whenever Ignatius met him in the morning, when he was a young scholastic, he never failed to ask him if he had had any food, and if he replied that he was still fasting, the Servant of God sent him at once to the Father Minister to get his breakfast.

In consequence of his excessive austerities, Father Otelli had fallen into a state of exhaustion which gave reason to fear that he would not be able to continu

the apostolic ministry. Ignatius undertook to manage him and to induce him to follow a regimen to restore him to health. He forbade him to open a book for three weeks, and caused him to take frequent walks; he ordered him to shorten the time of his devotional exercises, and to lengthen that for sleep. He placed him next to him at table so as to keep an eye upon his food; and in this way he set him up again so completely that the Father was afterwards able to preach with great success in the principal pulpits of Italy and Sicily.

Each year, at the approach of Lent, the Saint sent for the doctor who attended the house. All the members of the community had to appear before him and before Ignatius, in order that, after an examination of their strength, fasting should only be imposed upon those capable of enduring its severity. The tender charity of the Servant of God easily persuaded him that such and such persons were unfit to observe that law, and he desired the doctor to have no hesitation in granting a dispensation to those who would have difficulty in fasting. On this point he was careful not to refer to Father Gonzalez, his Minister, whom he knew to be austere and little inclined to indulgence. Gonzalez himself has preserved for us this touching incident.

Ignatius having been informed that in Sicily all the novices indiscriminately, and even very young persons who were exempt from fasting on account of their age, had been authorized to keep the Lenten prescriptions in all their severity like the others, strongly reprimanded the Superiors whose indiscretion had granted this permission.

When the Saint perceived by certain signs that the strength of one of his children was beginning to fail, he forbade him altogether to practise bodily penances, or at least ordered him to moderate their use so as not

to injure his health. Once meeting a novice whose paleness betrayed his weakness, he ordered him to prolong his sleep until he should have recovered his former vigour.

One day when Ignatius was travelling on foot as usual, his companion, Father Lainez, felt extreme fatigue. The Servant of God had only one piece of money remaining with which to supply their needs for the journey, but he did not hesitate to part with it to hire a horse for his companion. Then taking off his own poor cloak he wrapped him in it as well as he could, and in order to revive his courage he went before him like another Elias, walking so quickly that Lainez, though on horseback, had much difficulty in following him.

Fathers Polanco, Gonzalez, Loarte, and Guzman had gone on a pilgrimage to Our Lady of Loreto, and two of them were somewhat exhausted after travelling several days. Ignatius was informed of it and wrote them a touching letter, a venerable and authentic monument and a remarkable relic of his fatherly affection for his children. It was, and perhaps still is, exposed in the room where he breathed his last and which was transformed into an oratory after his death. He writes as follows: "Your letters from Reati and Spoleto tell me both of the approaching end to your journey and the bad state of health of Master Polanco and Doctor Loarte. Considering that without due precautions that state might grow worse, I think it best for you to return immediately to Rome upon the receipt of this letter . . . if your health permits. I lay it upon your conscience to use all possible conveniences for your return, making the journey on horseback, or partly on horseback, partly on foot. In order that nothing necessary may be wanting, I am writing to the Governor to ask him to provide it. Come back therefore straight

to Rome, without deviating from your way and without staying in other places, for the heat is beginning to be felt. . . ."

When it was a case of serious illness and not merely a passing indisposition, the solicitude of Ignatius was redoubled and never ceased until his children were completely restored to health. Twice a day the Brother steward used to come to tell him if what the doctor had prescribed had been bought; every evening after supper and recreation, when the others withdrew, the Father Minister and the Infirmarian had to stay behind and tell him about their invalids. When money was wanted to obtain what they needed, he would sell the pewter dishes out of the kitchen, and if that did not suffice he sold the bedding. He made a point of visiting them frequently day and night, and at the process for his canonization Father Ribadeneira stated that in one night he had known him come nine times to see how he was. He performed all kinds of services for the sick, even those that were lowest and most repugnant, washing them, sweeping their room, and making their bed. "I have seen him," continues Ribadeneira, "freeing them from the vermin that were molesting them, that these troublesome insects might not add to their sufferings." He thought of everything that could afford them relief. One of them was plunged in a deep melancholy, and in order to draw him out of it the Servant of God brought to him some young novices skilful in music, and who endeavoured to distract and cheer him a little by their songs.

Knowing well that a heart which is ill at ease and contracted by sadness, is unfit to perform great things, such as he intended them to accomplish for the good of their neighbour and the service of God, he used every means to expand the souls of his brethren, especially those that were young; he did all he could to produce

and maintain amongst them joyous spirits, gentle gaiety, healthy good humour, and a pious and holy gladness. To them he was no step-mother, but a true mother in affectionate tenderness and delicate attention. He used to seize opportunities of affording them pleasure, and contrived pleasant distractions for them. He did not keep them always shut up in the house, but sent them from time to time into the country to recreate themselves in the orchards and gardens, where they could breathe purer air, take exercise, and divert themselves without prejudice to what was becoming to their profession. He took great care that there should not be any act, or even the appearance of any act, of such a nature as to make them suspect that there was not real love for them. Thus when, after having tried several Prefects at the Roman College, he at last found one who possessed the maternal tenderness which he had vainly sought for in the others, he ordered that he should retain his office for life, as he feared that he should not find a second who was his equal in charity.

21. In the world, the refined politeness upon which persons pique themselves is too often mercenary, if not mere hypocrisy. Feelings are expressed towards others which are far from being real, and are sometimes exactly the opposite of what is cherished in the heart. The politeness of Ignatius towards his children was, on the contrary, but the flower and aroma of his real esteem and tender love for them. He treated them with the greatest consideration, and behaved towards them as if they were really superior to himself, because his charity and humility made them seem so to him.

He never allowed any of his children, even a Brother Coadjutor, to remain bare-headed in his presence. When they returned from a journey, or a

mission, he was the first to go to greet them. "You are welcome," he used to say. "How has everything gone on? Are you satisfied? Have you succeeded as you wished?" He inquired about all that concerned them, and was unwearied in questioning them as to the place they came from, and the manner that they had lived, wishing to know if they had been properly taken care of, and had wanted anything. When they had suffered some reverse, he comforted them, and endeavoured to revive their courage; if success had crowned their labours, he congratulated them, and thanked them for what they had done, as for a service rendered to himself personally, praising them, and using them as an example for their brethren. He used to keep them to dinner, saying to them pleasantly: "Come and do penance with me." He served them himself, and took pleasure in choosing fruit and offering them an orange which he had peeled for them.

He could never do enough to show them how dear they were to him, and he lavished the most delicate attentions upon them. To prove to them that he thought of them, he made use of the numerous little incidents of ordinary life, things of little value in themselves, but which became of high price through the good grace with which he turned them to account. The following is a striking instance. Brother Palmio, who had not yet received Holy Orders, was to make his first appearance as a preacher in our church. Wishing not to speak into the air, but to do some good to souls, yet counting little, doubtless, upon the effect of his eloquence to attract and retain a considerable audience, Palmio was anxious as to the result of the work which he was about to undertake. Meanwhile, when passing along the street one day, he happened to meet a poor old beggar. Suddenly the idea came into his head to address this woman, and invite her humbly

to be present at his approaching sermon. Ignatius heard of it, and this act of zeal on the part of Palmio pleased him much. To show his satisfaction, and to encourage him, he sent for him on the pretext of giving him some piece of work, and when he had explained it to him, on dismissing him, he said to him with a kind smile: "Do all you can to succeed. I also wish to contribute to the success of your preaching, and I will seek out some good old woman and send her to hear you, to increase your audience."

22. Ignatius was particularly careful in choosing those whom he set over others. He desired to find in them sound judgment, prudence, and sedate and distinguished manners. But these natural advantages, which give prestige to those invested with authority, did not suffice, in his opinion, unless they were accompanied by religious virtues, without the support of which there is no solid basis for the government of others. According to him these virtues were, complete control over their passions, the fruit of victories diligently gained over themselves, long-tried fidelity in the exact observance of all the Rules, even the smallest, intrepid courage in God's service, a fatherly heart towards others, and a will ever ready to obey.

23. When Ignatius met with the various qualities calculated to make a good Superior in any of his children, he set to work to train him to govern. He tried him first by entrusting to him some delicate matters, and, in order that he might not have afterwards to learn, at the expense of others, the art of guiding his brethren, he himself undertook to teach him, though without letting it appear. He often caused him to be present for a whole hour at the council which he held daily, and occupied him exclusively with one of the matters treated therein.

When an opportunity occurred, he placed under his care certain persons who were difficult to deal with, and wavering in their vocation. He then let him have the direction of more important things; but whilst pointing out various means of bringing them to a good issue, he left him full liberty in the execution, so that he was to consider himself, not a mere subaltern charged to carry out the project of another, but as working on his own account, after his own inspiration, for the success of a plan he had himself conceived. He thus compelled him to tax his ingenuity to provide resources for himself, and stimulated his ardour in carrying out the matter in hand. When he who had received such a mission had performed it, Ignatius summoned him to learn what course he had pursued. He received him kindly, saying: "Well! are you satisfied? Has it all been as you wished? How did you act?" If he had conducted the matter well, he praised his prudence, if, on the other hand, he had failed, he comforted him, and showed him how he ought to have set about it so that it should not miscarry. He thus insensibly made him gain the enlightenment and decision necessary to fit him to act alone, like the eagle, which, circling round the aerie, invites its little ones to leave their nest and try their wings.

24. Whilst maintaining necessary subordination, Ignatius left many things to the prudence of those whom he appointed to be Superiors. He chose them carefully, and neglected nothing in training them, but when he considered that he could trust to their wisdom, he left to them a considerable part of the initiative. He wished them to see with their own eyes, and not with those of others, and to swim without corks, as the proverb says. By setting before them in a general way the end to be attained, he merely sought to light a

torch which might guide them, but he took care not to walk before them continually at the risk of casting a shadow, and of hiding from them the light by the aid of which they might themselves recognize the road. He did not wish them to trouble him every minute with questions of detail, and when they had recourse to his advice in some perplexity, he contented himself with answering: "Fulfil your office." He wished them to do likewise as to the different degrees of the religious hierarchy. Upon this subject Father Oliver Manarè says: "When our Father Ignatius sent me to be head of the College at Loreto, he merely gave me some advice as to the way that I should act towards the Governor of the city, the Canons of the Basilica, and other persons without. I asked him what rules were to be observed, for I remarked to him those of the Roman College were, with some exceptions, unsuitable, by reason of the concourse of pilgrims, and various other circumstances, and the same was the case with those of the Professed House, which it would be very difficult to keep. He answered: 'Oliver, do what you see fit when you are upon the spot, and as God shall then inspire. Adapt the rules to the situation as well as you can.' 'I also asked in what office I should employ each of the companions whom he gave me. He only gave this answer: 'Oliver, cut your coat according to the cloth that you have, only inform me what you shall have decided upon, and how you have distributed the different offices.' Once I had to write to tell him that I had not acted according to an order which he had sent me, and I explained to him that I had done so because, having imagined him near me, and that I had set before him the matter, I seemed to hear him answer: 'Do what you intend to do, for if I were with you, I should not order you to act otherwise.' He replied that I had interpreted his mind correctly,

and added: 'Man appoints to the office, but it belongs to God to bestow discernment and prudence. I wish you for the future to act without scruple, and to decide what is to be done, under the circumstances, notwithstanding the rules and orders which you may have previously received.'"

25. The more subordinate Superiors see that confidence is shown them, and that they are treated with consideration, the more, not to be outdone in their behaviour, will they be inclined to enter into the views of their higher Superiors, and apply themselves with zeal and ardour to fulfil their office. When any one is specially charged with a matter, he watches with greater solicitude for its success, he judges better what is needed to ensure it, and he receives from Heaven help suited to that end. As God helps the chief Superiors, especially in what concerns the general good, so He places more abundantly in the hands of those who have some particular function, the resources which will render them capable of fulfilling them well. But if the powers conferred by Superiors are confined within too narrow limits, the distrust thus shown to their inferiors sets the latter against them, and cools their good-will. They soon lose their interest in an undertaking of which the responsibility has ceased to rest upon them, and which is, as it were, no longer theirs. This jealous interference of the Superior, an interference in which self-love largely mingles, renders useless the assistance which God bestowed upon inferiors to make them capable of fulfilling their obligations.

Moreover, as two things are necessary in order to conduct an affair well: namely, a certain knowledge of the matter, and a certain power to perform it; and as generally that knowledge is only sufficiently possessed

by him who through his office is concerned with the matter, since he has it constantly before him, if the Superior, who is less well-informed than he is, deprives him of his powers and takes his place, this great harm ensues, that he who knows is no longer he who acts. Hence in a community arise suspicions, conflicts, and discords, because those who were at the head were not satisfied with their proper place, and have invaded the province of others. This mixture of offices throws all into confusion, and causes the loss of order which should be the chief beauty there.

Finally, let us add, that when he who is appointed to an office is bound beforehand by too rigorous prescriptions, he is rarely able to act usefully alone, for the greater number of resolutions to be made depend on the moment; and the matter he is dealing with changes its aspect every day on account of the incidents which occur. Whilst bound by the order given him, the inferior hesitates, and is undecided what course to take, whilst, in order to make up his mind, he refers to an authority which is absent, the favourable opportunity vanishes, and never returns.

26. The following is a beautiful instance of the unbounded confidence which Ignatius placed in the Superiors whom he had appointed. In 1553, internal troubles of a very serious nature disturbed the Society in Portugal. The situation was such that, to restore order, the Servant of God was on the point of going himself to that Province. However, after some reflection, he thought it best only to send a Visitor. His choice fell upon Father Michael de Torrez, Rector of Salamanca, and Doctor of the University of Alcalà. Before his departure he told him his opinion about the matter in question, and gave him in writing various advice as to the course to be pursued to bring everything to a

good conclusion. Moreover, as he placed entire confidence in the virtue and wisdom of the Father, though he had entered amongst us not long before, he left it entirely to him to decide upon the spot what was best to be done, without attending to his instructions, if he thought fit. For this purpose he gave him a good many blank leaves, signed with his name, and furnished with his seal, which Torrez was authorized to fill up, as he thought well, and which he could send, as occasion required, as coming from Ignatius himself.

27. It is not the office of the Provincial, nor of the General, to descend to all minute details, especially in temporal things. It is more worthy of them, and safer for the tranquillity of their soul, to abandon such care to the Superiors subordinate to them, asking them for an account of the matter when it is ended. I do this in the office which has been entrusted to me, and every day I derive great advantages from this way of acting; it spares me much labour and many cares. I strongly advise you to turn your thoughts and cares chiefly to the general good and profit of the whole Province. As to particular things which it is your duty to command, and to have carried out, when necessary, attend to them personally, and take counsel with those whom you consider most experienced; but as to the execution, refrain, at least generally, from taking part in it. Be like the mainspring of a machine, and set in motion by an authority which is evenly distributed throughout, the wheels which depend upon you; these, acting as the proximate cause, will produce the effects proper to them. By proceeding in this way, you will accomplish much, without noise or anxiety, and will act in the manner best suited to your office. You will also have this advantage, that if your orders are badly executed, the fault will recoil less upon you than upon those

whom you have made use of. It is much to be preferred that you should correct what has been badly done by your inferiors, than expose yourself to be corrected by them, if you have yourself been wrong, which would easily happen if you persisted in meddling in everything.

28. When Ignatius had given some work to any one, he wished him to be left in peace to perform it, without being troubled by mischievous interference. "One day," says Father Oliver Manarè, "when as Rector of the Roman College I was arranging our scholastics in little groups, as was the custom, to go and hear a sermon at the Professed House, one of the principal Fathers, thinking himself doubtless authorized by the confidence shown him by the Servant of God, told one of the young men to clean his shoes before going out. I, for my part, acting as if I had not noticed this, ordered them all to set off immediately. However, the Father, who knew quite well that I had heard him, and that I had purposely paid no heed to his interference, went to complain to Ignatius. The Saint listened to him with his usual kindness, but pointed out to him that he had done wrong in meddling with the office of another, and that it would have been better to leave the Rector to do his own work."

29. "It would be very wrong to entrust to novices, on the pretext that they show virtue, especially if they are young, matters which they cannot deal with without danger to themselves. At that age, bad impressions are received as easily as good ones, and a novice resembles those tender buds which hasten to open prematurely at the first signs of spring, but which perish through a return of frost." Ignatius was actuated by this wise principle when he had to appoint Superiors, yet he did not consider that he derogated from it by

bestowing such an office upon those whom, in spite of their youth, solid virtue and extraordinary aptitude for government pointed out to him as already able to command, without harm to themselves, and with profit to their brethren. In such exceptional cases, he had less regard for age and for the length of time passed in the Society, than for the merit of those whom he set over others. This explains and justifies his conduct under the following circumstances. Scarcely a year had elapsed after Father Michael Torrez had made his vows, when he was appointed Visitor to the Province of Portugal. Father Quentin Charlat, who was received amongst us in 1552, was made Rector of the Roman College towards the end of that year. Father Bernardin Oliver had only been a novice a few months when Ignatius caused him to receive Holy Orders, and installed him as Minister in the Professed House, and soon after, as soon as he had finished his novitiate, he placed him at the head of the Roman College. When he sent Francis de Villanova to govern the College at Alcalà, at the age of thirty-two, he was still a layman, and had no knowledge of letters, and he had to perform his duties as Rector whilst pursuing the course of his studies; he was even admitted to make his solemn profession although he had got no further than Logic. Leon Henriquez, having been raised to the priesthood at the age of twenty-three, by a dispensation from the Sovereign Pontiff, became at once Confessor and Spiritual Prefect of a large and important College at Coimbra; and shortly after, he was instituted Rector of that flourishing community, with the task of putting in practice the Constitutions which had just been promulgated.

30. Although Ignatius placed the fullest confidence in those whom he had appointed Superiors, and allowed

them great latitude in the exercise of their authority, so as not to fetter them in their government, he nevertheless took care that this liberty should not give rise to abuse. Though he let the reins hang loose, he never abandoned his hold of them, so as not to be able to tighten them when necessary. He watched from afar those whom he had set over their brethren, keeping himself informed of the manner in which they fulfilled their office, causing them to render an account of it, and inquiring about it from others. When any one had left an important office, before receiving another, he had to undergo a public examination as to the way that he had performed his previous functions. Father Jerome Nadal tells us that, when he ceased to be Rector, he had to submit to the observations of forty Fathers, and that Ignatius reproved him sharply for the unseasonable severity with which he had treated his subordinates.

31. When, in consequence of a certain type of character, those whom Ignatius had named Superiors did not perform their duties as he had hoped, and their maintenance in office would endanger the welfare of their inferiors, he removed them from it. This was particularly the case with two of his first nine companions, men of great virtue and eminent qualities, but who succeeded badly in managing their brethren.

Oviedo was governing the College at Naples as Rector, and Bobadilla had the office of superintendent there, as was then the custom. These two men, each holy in his way, did not work well together in managing the College: for the latter, who was easy and condescending, used to loosen what the former, who was more exact and severe, tightened. Bobadilla considered it mean to regulate holiness by small outward observances, and provided persons applied

themselves to solid virtue, he cared little for the rest. Oviedo, on the contrary, thought that nothing was little in the service of God, and that the firmest virtue could not exist long without these seemingly unimportant external acts. When Ignatius heard what was happening at Naples, he deprived Bobadilla of the office of superintendent, and forbade him to disturb the government of Oviedo, to whom he gave full authority to maintain domestic discipline, which was daily becoming more relaxed, and of which the relaxation might produce fatal results.

The College of Coimbra in Portugal had begun most prosperously. A hundred and forty young men, nearly all of high birth, were there applying themselves to the practice of virtue, and the cultivation of letters and sciences with the greatest ardour. However, among such a number there were some who were too much engrossed in study, in whom the world was not quite dead, and who were insensibly neglecting the exercises of devotion, and regaining little by little thoroughly secular habits. They sought their own comfort, were careful of their person, and procured for themselves superfluities little suited to the poverty which they had embraced; theirs became a grumbling obedience, and they allowed themselves to criticize certain dispositions made by authority. The gentleness of Father Rodriguez, their Provincial, was the cause of all this evil. This holy man, who had once cured a leper by sleeping in the same bed with him, and who had, still more recently, restored other sick persons to health by embracing them, did indeed edify his inferiors by the regularity of his life. But his natural kindness allowed each to act as he chose, he seldom reprimanded any one, and when he did, it was so mildly that it only encouraged the relaxation of those who needed a more vigorous treatment. Ignatius having been informed of what was

going on, resolved to destroy the evil at its roots by depriving Rodriguez of his office. This was not an easy measure to carry out, because Rodriguez was much beloved by all his children; his easy-going ways pleased the lukewarm, and his eminent virtue delighted the fervent, who were too much occupied with themselves to notice the disorder which was gaining an entrance amongst them. Moreover, Rodriguez possessed the confidence of the King and the principal persons at Court, and it was to be feared that they would be displeased at the removal of the Provincial. However, Ignatius did not hesitate on account of these considerations. After having informed the King of his reasons, he recalled Rodriguez, and appointed in his place Father Miron, whose firmness was to restore religious discipline in all its integrity. On his side, Rodriguez, as might be expected from such a man, received the order of his General with respect, kissed the letter several times which he had written to him, and in his transport of joy, placed it first on his head and then on his heart, as if he were beside himself. He himself solicited his dismissal from the Court, and withdrew into solitude, as he had received permission to do.

32. On receiving amongst his children those who presented themselves for admission, Ignatius was careful to explain to them that they would not be able to remain in the Society unless they kept their will and their judgment ever subject to the yoke of discipline. Nevertheless, in practice, whilst never swerving from this principle, nor allowing the slightest infraction of the exactness with which religious ought to obey, he endeavoured to lighten the exercise of obedience to his brethren. He behaved towards them with such moderation, that he seemed to be less their superior than their servant. When he issued orders, they had more the

tone of a request than of a command. Moreover, as far as he could, he refrained from commanding, and knew how to attain his object in a different way. Even when he was obliged to use authority, it was thoroughly paternal, and accompanied by marks of trust and affection. Often, when he had to deal with difficult or unforeseen matters, he went so far as to give the reasons for what he required, and these reasons, drawn not only from human prudence but also from Divine charity, had always, for their beginning and their end, the greater service of God. He proceeded with such skill and care, he set forth in so persuasive a way the motives which actuated him, that those whom he addressed were not only brought over to his opinion, but adopted it of their own accord, and seemed rather to precede than to follow him.

33. "When you are obliged to refuse something to those who are still weak in virtue, temper your refusal in such a way that, far from feeling dissatisfied, they may withdraw better pleased than if you had granted their request. Do not imitate those ill-advised Superiors who, by the dryness of their answer, succeed better in reminding their inferiors of their authority, than of the fitness of the course they are taking." Whenever it was in his power, and he thought it advisable, Ignatius granted, without needing to be entreated, what any one asked for himself or for others, often even he forestalled the requests which were about to be made to him. He enhanced the value of his concessions by the kind way in which he made them. In order to make his compliance more agreeable, he sometimes took pleasure in detailing the motives which might have caused him to give quite a different answer. On the other hand, when he was obliged not to listen to a request, he gave the reasons for his refusal, if the matter or the person

admitted an explanation. He then justified his decision in so convincing a way and so honestly straightforward, that those concerned became entirely of his opinion. Convinced of the imprudence of their proceeding, they departed persuaded that to acquiesce in what they had desired would have been to do them a bad turn. What Ignatius had said to them remained so deeply impressed upon their mind, that if, not having asked for themselves, they had been merely intercessors for others, they endeavoured in their turn to persuade them that the refusal of the Servant of God was best for them.

34. Ignatius did not wish that in a Superior first movements, especially those of anger, should completely cease, but only be repressed and restrained by virtue. He considered that in a community which is governed with too much gentleness, and in which tranquillity is only maintained by means of concessions and by closing one's eyes to many things, vices cannot fail to install themselves, like halcyons, which make their nests upon the surface of the waves when the sea is calm. Thus, when Father Oliver Manarè, who was desirous of resigning the rectorship of the Roman College, came to beg him to relieve him of the superiority, alleging that in the exercise of his office he often felt indignation, although he had already fought much with himself in this respect, the Servant of God refused to accept his resignation, and said to him: "You must not destroy this inclination, but render yourself master of it in such a way that, without ruling the Superior, it may aid him in keeping his inferiors up to their duty."

35. Ignatius only addressed vehement reproaches to a man of great virtue, or one who had been guilty of a serious fault. As to the others, he often desired Superiors to take care not to alienate them by too great

harshness, and he used to say to them: "Even a suspicion of your severity may be hurtful. You must not seem to be more irritated with the person than with his fault. When you have to reprove those who are not well established in virtue, and whose suspicions would easily be aroused, never use severity, unless constrained thereto by consideration for the general good, and to make a necessary example. By pursuing a different line of conduct, the distrust which you would produce would cause more harm than the good which you could expect from your reprimand. Moreover, when reprimands are unnecessarily frequent, they show, in him who thus multiplies them, less zeal in maintaining discipline than natural impatience, and when they are too severe, they betray the agitation of a pride no longer under control."

36. Father James Lainez had such a delicate conscience that he detested even the shadow of an infraction of the Rules, however slight it might be. Unfortunately, every one did not resemble him, and sometimes when it seemed to him that such or such a point of religious discipline was not exactly observed in the house, he was grieved beyond measure, and he would complain of it to Ignatius. One day when he was thus relating his trouble to the Servant of God, the latter rebuked him severely, without even making allowance for an attack of fever from which Lainez was then suffering, and he said to him: "This animosity in seeking out the faults of others makes us feel aversion to them, and causes us rather to hate them, through horror at their imperfections, than to love them and aid them, in the hopes of the good which we may be permitted to effect."

37. We have seen elsewhere that when necessary Ignatius did not hesitate to dismiss from the Society those who had rendered themselves unworthy to remain

in it, and he used to say concerning this: "He to whom indulgence is useless for himself, at least becomes useful to others through the severity employed towards him." He also said: "To give safety to the body, gangrened members should be removed as soon as possible." However, he only had recourse to this in extreme cases, and after having used every effort to avoid it. When, yielding to some violent temptation, one of his children wished to leave him, he omitted nothing in order to disabuse him, and to retain him when on the edge of the precipice. He used to pray, and cause prayers to be said for him, he spoke to him with gentleness, and made others speak to him, whom he charged to put before him all the consequences of his fatal resolution. If this did not succeed, he called together some of the Fathers, and caused the tempted person to explain himself to them, laying bare his difficulties, and telling them why he wished to leave, that they might answer him and show him how unfounded his grievances were. It then often happened that the person burst into tears, recognized his error, and, with the same earnestness with which he had solicited leave to depart, begged to be kept. On a similar occasion, the Servant of God took no food for three days, which he spent in tears and in prayer, in order to obtain perseverance in his vocation for one of his companions. He remained the greater part of the night with another, by turns exhorting, comforting, and terrifying him, knocking at the door of his heart, until, returning to a better state of mind, the afflicted one threw himself at his feet, implored his forgiveness, and offered to perform whatever penance his Superior saw fit to impose. However, Ignatius raised him up, and embraced him tenderly, saying to him: "Part of your penance shall be, never to regret having given yourself to God; as to the rest, I will perform it instead of you,

if God does not consider me too unworthy to do so, when my internal sufferings return."

38. A novice desired to return to the world at any cost, and Ignatius had done all he could to dissuade him, but in vain. All that the Saint had said and done, in order to induce this unhappy man to give up his project, had only resulted in confirming him in it. As a last resource, Ignatius, not discouraged, thought of an expedient little calculated, apparently, to obtain the desired result. Nevertheless, the prompt and complete success of this expedient gave striking testimony to the sagacity of the holy Founder. Unable longer to resist the young man's entreaties, Ignatius told him that he was free henceforth to remain in religion or to leave it, adding that, he only asked him to defer his departure for a short time, and, as the price of the sojourn of several months which he had made with him, to consent to remain four days longer. He told him, that during this time he would be considered no longer as a religious, but as a mere stranger staying in the house; that he would be quite free from the yoke of the Rule; that he might live as he pleased; that he could sleep, enjoy repose, come and go, in short amuse himself as he pleased. The novice thought that it was a joke, and though he was very impatient to depart as soon as possible, he was ashamed to refuse these conditions from which he would so soon be freed. He therefore accepted them; and he had already spent two days giving way to his caprices, when, at evening, returning to his room to rest, he felt a bitter sadness come over him. He compared this with the sweetness which he used to feel in God's service, and this began to open his eyes, and to disabuse him of his error. He placed side by side these two very different lives, that of the cloister, and that of the world; he understood from

experience, that though the former does not offer the vain joys of earth, it procures, notwithstanding, the true and solid pleasures of a pure conscience, which beholds in God a Father, and tastes already by hope the delights of a blessed eternity; whilst the latter, after a short time, or at most some years, of miserable and shameful pleasures, which do not even delight the soul, leads fatally to grievous sorrows and endless torments. Before the fourth day, recalled to a better mind by these salutary thoughts, the novice came to throw himself at the feet of Ignatius, confessed his fault, and persevered ever after in his vocation.

39. In order to aid souls in their various needs, Ignatius had recourse to all kinds of means, of which his experience had shown him the efficacy, and which rarely failed to gain their end. When, for instance, one of his children was a prey to violent temptation, and in danger of yielding, and not knowing how to resist longer, thought all was lost, he used to say to the poor afflicted one: "Supposing that a person who was attacked as you are, and reduced to a similar extremity, were to come to consult you and ask your assistance, what should you answer him? What advice should you give him? How should you set to work to deliver him from trouble?" . . . He thus revived his drooping courage, by skilfully making him find for himself the resources which he did not think of, and which would cause him to come off conqueror in the fight if he consented to use them.

Another expedient, analogous to the preceding, which the Servant of God also employed successfully, to aid those who were entrusted to his care to free themselves from their faults, consisted in making those subject to them speak publicly against such defects. When he observed any one careless in his bearing, and too

unconstrained in his person and his manners, he charged him to explain to his brethren the Rules of religious modesty, and to recommend to them their practice: in this way, by teaching and exhorting others, the offender taught and exhorted himself, and the motives which he endeavoured to suggest to others to lead them to watch themselves on any point, acted at the same time upon himself, and served to correct him.

When Ignatius met with a person who was firmly resolved to get rid of a fault into which he was accustomed to fall, in order to aid his good-will by exercising it, he advised him to ask a friend to warn him when he caught him in a fault; or he told him to come every evening, before retiring to rest, to give him an account of the result of his combats with his inclinations, his victories or his falls.

40. The following is a curious stratagem by the aid of which the Servant of God succeeded in reconciling with life an unfortunate man who was on the point of committing suicide. "Ignatius was at Paris, in the street, with one of his dearest friends, from whom I heard this," says Father Ribadeneira. "Suddenly a man passed them who seemed beside himself, his features were convulsed, and his clothes in disorder, and he was carrying a large stone, the weight of which appeared to overwhelm him. Ignatius asked his friend not to lose sight of this stranger, but to follow him, to imitate his manner, and to do whatever he should see him do, promising that he would himself appear when necessary. The friend did what Ignatius requested. The man left the city and reached a desert place. The friend of Ignatius did likewise. When they were alone, the friend asked the man what was his purpose in coming to this spot, and what he sought

there. 'I wish to die,' replied the other, 'I have lost all, I must put an end to my existence, and for that purpose I am here.' The companion of Ignatius feigned agreement with him, and to have the same ideas. 'Life is a burden to me also,' he said, 'like you I see no remedy but death.' Ignatius then came up, and speaking to his companion, whom he treated as a perfect stranger, he apostrophized him thus: 'Who are you? Where do you come from? What do you mean by the state you are in?' The companion, thus interrogated, began by trembling, he hesitated, stammered, and ended by admitting that despair had taken possession of him, and that he had resolved to destroy himself. Ignatius then spoke to him very gently, comforted him, strove to revive his courage, and said all that was needed to inspire him with different feelings. The latter seemed to be convinced, confessed that he was in the wrong, declared that he abandoned his project, and promised henceforth to seek the alleviation of his troubles from God alone. He did not stop there, but skilfully continuing to play his assumed part, he turned towards the stranger and said to him: 'What do you think of this, my friend? For my part, I have decided to profit by the charitable advice which this wise man gives me. Death, it is true, would at once free me from the ills of this present life, which, however, could not last long, but this life is most certainly followed by another, which will last for ever, and where the evils endured are, without comparison, far more intolerable than those of this world. Death would not therefore be the end of my sufferings, on the contrary, it would be but the beginning of much more grievous sufferings, which will have no end.' Struck by the sudden change in him who a moment before manifested sentiments like his own, and touched, above all, by the urgent exhortations of Ignatius, who now addressed

himself directly to him, the stranger also yielded. 'You are right,' he said, 'I was about to commit a foolish act, I admit my error, and I also will continue to live.' He returned, thanking God for having so opportunely sent him this preserver."

41. In order to open hearts to repentance, and to the hope of pardon, Ignatius was not afraid, when needed, to make confidences to others which were painful to self-love, and to disclose to them the weaknesses and errors of his life in the world. He did so especially in the case of a young religious whose lips were closed through shame, and who was much shaken in his vocation. He told him how he had formerly been the slave of vanity and of the perishable things of earth, and, by this means, brought back peace to his soul, and induced him to make a necessary avowal to his Superior.

42. Ignatius did the same, with marvellous success, on the following occasion. There was at Paris a religious who was dishonouring his profession and his sacerdotal character by scandalous behaviour. Ignatius earnestly desired his conversion, but he did not know how to approach this wretched man, who, seeing in the life of the Servant of God a striking condemnation of his own, had conceived a great aversion for him, and took great pains to avoid him. Ignatius, after having consulted God in prayer, as he never failed to do in such cases, succeeded in meeting him. He managed this as follows. At dawn, one Sunday, he went out to approach the Holy Table as usual, and directed his steps to the nearest church, where he knew that, at this early hour, he would find the guilty priest alone. He went to him, knelt at his feet, told him that he wished to purify himself before communicating, and earnestly begged him to hear his confession, since there was no

one else to whom he could apply. The priest, on seeing Ignatius, could not at first overcome a movement of repugnance. He was surprised at his request, and at last consented, though unwillingly, to what he could not decently refuse. Ignatius began by accusing himself of his present faults, which were merely those of frailty and inadvertence, then, alleging the need of humbling himself more deeply in order to be restored more completely to God's favour, he added that he would go over again some of the sins of his past life. He then laid bare to the minister of the sacrament, the picture of the follies of his youth and his past errors, with such a tone of compunction, and so many sighs and tears, that the latter was, in his turn, much moved. Ignatius continued, bringing out forcibly the grandeur of the infinite Majesty which he had outraged, his own meanness, God's great love for him, the ingratitude with which he had requited it, and the merciful patience with which God had waited for him, borne with and sought him unweariedly, and the forgetfulness of Him in which he has so long lived. Suddenly he stopped, his voice failed through grief, and he could not go on. However, he had said enough to gain his end. The confessor could bear it no longer. The faults of Ignatius reminded him of the far greater and more numerous sins which he had himself committed, so that he now understood his own dreadful condition; he mingled his tears with those of his penitent, they changed places, and he now accused himself, and begged the Servant of God to help him to get out of the abyss into which his disorders had plunged him. Ignatius made him go through the Spiritual Exercises, and transformed him into another man who, by the severity of his penance and the holiness of his life, gave henceforth greater edification than he had formerly caused scandal. From this moment he loved Ignatius as much

as he had before detested him, and always called him his benefactor and father.

43. A Father was tormented with scruples about his Breviary, and was continually found reciting it. He passed whole days thus, and, not heeding the wise advice given him by learned and prudent persons, he used to recommence it several times, always fearing that he had failed to say it rightly. In order to cure such an extraordinary evil, Ignatius had recourse to means which were also extraordinary. He caused an hour-glass to be given to the Father that he might know how the time passed, and expressly ordered him not to devote more than an hour to the recitation of the Office. Whatever remained to be said after the hour was over was to be omitted for that day. The remedy soon took effect. Fearing on the one hand to disobey an order which only gave him the time strictly necessary for fulfilling his obligation, and dreading still more on the other to be obliged to omit to fulfil part of that obligation if he continued to preoccupy himself to excess with his distractions, more or less consented to, he formed the resolution of despising his vain anxieties and of hastening to say his Office as well as he could within the prescribed limits. He did so, and from the first time succeeded completely and recovered peace. Thus, by a skilful diversion, Ignatius freed him from all his troubles and drove out an imaginary fear by one which was stronger and better founded.

44. The following delightful incident shows how readily the Servant of God could make himself all things to all men, which he recommended so often and so urgently to his children. One day two children asked to speak to him, and told him that their mother had sent them to bring to their elder brother, who was already in the Society, some sweetmeats which she

had prepared expressly. Profiting by this opportunity, they told Ignatius that they also had resolved to enter the Society, and begged him to receive them amongst the novices. The Saint welcomed them very kindly, and talked to them in a fatherly way, encouraging them in their design and promising to grant their request when they were older, telling them that then, for their admission, it would suffice to present themselves again. "Meanwhile," he added, "I will myself take care of your bonbons, that you may some time find them again and enjoy them when you belong to us." Then, sending for Father Gonzalez, the Minister, he confided the precious deposit to his care, charging him to put it in a safe place. As an extra precaution he told the elder brother to see that it was preserved uninjured. Many years after, when these children had become young men, they entered the Society, and Ignatius, who had not forgotten his promise, caused the little feast which he had faithfully preserved for them to be served.

45. A young Brother Coadjutor, who had been rich when in the world, had brought with him to the Novitiate a crucifix, at the foot of which was a small statue of the Mother of God, both these objects being of great value. The novice was much attached to them, from a feeling of devotion doubtless, but also because they were a real work of art. Ignatius allowed him to retain them, without intimating to him that it was not in character with the poverty which he desired to embrace and without allowing him to suspect that they would afterwards have to be taken from him. However, the young man advanced rapidly in virtue, and in a short time surpassed his elders in the spirit of humility and mortification. Ignatius, who witnessed his progress, then said: "All is going on well, since this Brother is now detached not only from the world but also from

himself, and the time has come to take from his hands the image of Jesus crucified which he now bears in his heart." The Saint was right: far from refusing to part with his dear treasure, the fervent novice joyfully sacrificed it immediately.

46. A novice had scarcely been received into the Society when he was violently tempted to leave it. What urged him to this unfaithfulness was his excessive affection for his nephew, whom he had left in the world, and whom he was always thinking of. Every moment he seemed to hear this child reproaching him with having forsaken him, he who, on the contrary, ought to have been like a father to him. The novice was about to yield when happily the prudent charity of Ignatius caused him to perceive and avoid the snare laid for him. After having implored help from Heaven, the Servant of God sent for the novice unexpectedly, made him sit down by him and said, as if merely for the sake of conversing with him: "Long ago, when I gave myself to God, and was, like you, new in His service, I had to endure a violent assault from the devil in a matter somewhat ridiculous. Let me confide this to you, and tell you at the same time how, with God's help, I succeeded in triumphing over the enemy. I used to recite the Psalter of our Lady daily, using for this purpose a book which contained some pictures. One of them appeared to me to have a great resemblance to one of my sisters-in-law. Each time that I saw it a crowd of strange ideas filled my mind, and many recollections of the different members of my family beset and affected me. To free myself from this distraction, I had already formed the resolution of giving up the recitation of the Psalter, judging that it was better to abandon the practice of a little good than to expose myself to the danger of what was unsuitable.

Upon reflection, however, I soon understood that I should be doing my enemy's work but too well, if I were to yield to his efforts, and that I should afford him great joy if I were to give up my pious habit on account of him. He was making war upon me as if I were a child, and I decided to repel him by ridiculing him. I fastened a piece of paper over the picture so that I could no longer see it, and the thoughts which it had evoked vanished at once." Ignatius stopped, rose, embraced the young man affectionately and sent him away comforted. The temptation was now conquered, and never again returned.

47. Severity should only be employed when the gravity of the fault or the necessity of making a salutary example require it. Superiors should take care, especially when they have to rebuke subjects who are yet weak in virtue and inclined to distrust, not to arouse their suspicions and thus alienate from them their hearts. They should avoid seeming more irritated against the individual than against his faults, for in that case, instead of effecting the amendment which they aim at, their severity would only increase the evil. Corrections which are too frequent and too severe betray a soul which is no longer master of itself, and show much more impatience in him who thus multiplies them than zeal for good order.

A fervent community is not precisely a collection of men whose good-will has never a moment of forgetfulness or lassitude; a fervent community is that in which relaxation never obtains an entrance with impunity, and in which the watchfulness of authority represses any infraction of discipline as soon as it appears. Thus, in spite of their generous ardour in conquering themselves, the children of Ignatius made it necessary for him from time to time to reprove them,

but in this his deep wisdom manifested itself no less than in the rest of his government.

He always proportioned the reprimand to the importance of the fault committed and the disposition of him who was to receive it, and he also endeavoured to make it serve for the amendment of the offender. When the fault was a slight one he only inflicted a light penance, which had rather the object of recalling to mind the existence of the law, than of avenging its violation; and when he was obliged to act severely his severity did not exclude kindness.

As he could express what he wished in a wonderful manner by his eyes, a mere look sometimes sufficed to recall to themselves timid and sensitive souls. Our Lord did this, as St. Chrysostom remarks, when, in the court of the High Priest, His look meeting that of Peter, who had just denied Him, He caused a torrent of tears to fall from the eyes of the penitent Apostle.

Sometimes his reproaches contained more of praise than of blame, yet they produced their effect as surely. To a novice who was too unguarded as to his eyes, it was enough to say gently: "Brother Dominic, why not make the modesty with which God has adorned your soul shine in your eyes?"

On one occasion the only expiation which he required from one who had been surprised in a fault, consisted in giving him to understand that his failing had been noticed. There was at Rome a good Brother Coadjutor, a mason by profession, so diligent in his trade, and such an exact observer of silence, that Ignatius used to say of him that he placed more stones than he uttered words. One day when this Brother was working at a door inside the house, he let fall out of his dress an apple which had been given him to quench his thirst. Ignatius was present, and had seen all. The Brother was a little wanting in simplicity, and

became quite confused. Instead of picking up the apple, he pretended not to see it, and turned another way to continue his work. However, Ignatius, with the stick which he was obliged to use on account of his lameness, without saying anything, and as if thinking of something else, purposely brought back the apple before the eyes of the Brother as often as the latter, quite disconcerted, turned away. When this little scene had lasted long enough, the Servant of God withdrew, without saying one word of reproach to the poor Brother.

On another occasion the merited punishment changed into a kind joke, thanks to the candid admission of the offender. A young novice, who was engaged in gathering fruit for the community in the garden, yielded to a temptation to gluttony and ate several figs. Ignatius knew of it, and sending for him asked him if it were so. The novice at once confessed straightforwardly that he was very fond of figs, and having found an opportunity of regaling himself with them he had profited by it. "Very well," said Ignatius, "since you have been frank, I will enable you to gratify your taste." He sent for the Brother steward, ordered him to go to the market to buy a basket of figs and to take it to the novice, so that he might eat them at his leisure.

The Saint used to act in such a way that each was punished by that in which he had sinned. He ordered the talkative to keep silence for a time, and upon the idle he imposed additional labours. In order to help the proud to acquire humility, he charged a Brother of very caustic temperament to come and reproach them publicly during meals with the little progress which they had made in virtue, though they had spent so many years in religion.

These are also some of the penances which he was

in the habit of having performed. To some he used to forbid intercourse with such and such of their companions whose society was not beneficial to them; others he enjoined to take the discipline, &c. He sometimes traced a circle upon the ground with his stick, and desired the delinquent to remain within it until he sent him orders to leave it, and he used to add, as he went away: "Ask God to remind me of you."

One day, finding a room in great disorder, he ordered its occupant to put all his little furniture, linen, books, note-books, &c., into a sack pell-mell, and to make the round of the house with this sack.

The young child of a Jew recently converted had been entrusted to the charity of Ignatius and received into our house. In a violent fit of rage this child burst out into imprecations against some one, and ended by wishing that he might be thrown to the crabs. To inspire him with a salutary horror of the unseemly speech which he had made without fully considering its meaning, Ignatius thought of an amusing way of correction. He sent to the market to buy a fine crab, then calling the child he said to him: "Do you know to what sort of animal you have devoted your neighbour? I wish you to find out by your own experience." He then caused his hands to be tied behind him, and had the crab hung round his neck; the animal struggling upon his chest, opened its claws as if to seize him. The child began to cry and to scream, protesting that he would never say so again. Ignatius let him struggle thus for some time, and then freed him. The lesson went home, and the child was cured for ever. He afterwards entered with the Dominican Fathers and became a Bishop. In his old age he liked to relate this incident, and used to thank Ignatius for having in a way so skilful and so well suited to his

fault and to his age, freed him from the bad habit which he had contracted of uttering imprecations.

Instead of always punishing inferiors for the faults which they had committed, the Servant of God sometimes laid the blame on the Superiors, who ought to have guarded against them, or at least put an end to them as soon as they knew of them.

Thus, having met in the street two Brother Coadjutors who were walking in a way little suited to religious, he reprimanded the Father Minister, who ought to have had the prudence not to allow two men to go out together who were incapable of edifying each other. Father Sebastian Romeo, Rector of the Roman College, willingly allowed his scholastics to visit the Stations in the Seven Churches, on the days when Indulgences might be gained in them. So far so good. However, as this pious exercise required rather a long walk, the Rector allowed his young people to take with them some bread and wine, that they might not have to fast until their return to the College.

Ignatius imposed a penance upon Romeo because, without sufficient reason, he had failed to maintain the observance of the rule which forbade eating outside the house. In vain did the Rector plead that he had found this custom established by his predecessors. Ignatius answered him: "You ought to have tolerated it all the less, because abuses which have grown to be the custom, become the more dangerous in proportion as their abolition is deferred."

It would have been a great mistake to suppose that any breach of general discipline could be committed with impunity on account of the particular affection which Ignatius felt for certain of his children. When the mission was started in Ethiopia, Olave, Ribadeneira, and Gonzalez went some way with the two Fathers who had been consecrated Bishops, and who were going

to their new flock. Olave and the others misjudged the time and distance, and proceeded so far that they were unable to return to the house before night, as the rule prescribes. Upon their return, the Servant of God imposed a fast upon each of them. As to Father Gonzalez, who as Minister ought to have set a good example to the others, he received in addition a severe reprimand; Ignatius even said these words to him, which caused him great pain: "I am not sure that I ought not to send you so far that we should never meet again."

Upon leaving Belgium to go to Rome, Father Wischaven had thoughtlessly promised to bring back some dispensations from the Pontifical Court for some one who had asked him to do so. He had not remembered that, having taken the vow of poverty, he had henceforth nothing, and consequently, was unable to defray the Chancery expenses needful in these cases. Ignatius desired to make him feel his imprudence, and to render him more careful in future. For this purpose, the very day he arrived, he ordered him to take his pilgrim's staff, and to go and beg in the streets of the city until he had collected the necessary sum to pay the expenses relating to the dispensations he had promised to ask for.

When reproving any one, Ignatius never lost his self-possession for an instant, his calmness never gave way, and he never said more than the occasion required. He first endeavoured to enlighten the offender concerning his fault, and to make him admit his error. He merely put before him in plain language, carefully avoiding any exaggeration, with frankness and simplicity, the facts just as they were. To point out their gravity, he only adduced motives drawn from the very nature of the things, and brought forward no consideration foreign to the subject. Even towards those least

worthy of indulgence, he never allowed any sign of passion or aversion to escape from him, nor any insulting or contemptuous expression. This equity and consideration went straight to their heart, and when they left him, though they might be justly dissatisfied with themselves, they were never so with him.

Sometimes, when he had vehemently reproached those who deserved it, the only penance he inflicted upon them was to send them away with this one word, "Go;" but these men, who felt the tenderest affection for him, would have preferred the severest punishments to this coldness.

At other times, he left it to the offenders themselves to indicate a penance proportioned to their fault. Thus, whilst giving to some the opportunity to propose more than he would have dared to ask from their weakness, he gave to the fervour of others a precious occasion of showing their generosity. Nevertheless, ever prudent and merciful, he used to cut off something from the punishment to which they condemned themselves, and only allowed them to perform part of it.

Even when he had been constrained to show himself inflexible and to display the greatest rigour, those who were the object of his severity did not retain any feeling of resentment against him, and continued to be attached to him. The following is an instance. The wish to humble himself and to do good to those who would listen to him, had suggested to Father Jerome Nadal the idea of going through the streets of Rome to gather together some hearers, and to preach to them in the public squares. This kind of apostolate was not relished by a young gentleman of Toledo, Francis Zapata, who thought it unworthy of the priestly ministry. Therefore, in the house, when opportunity offered, Zapata ridiculed Nadal, whom he called a quack and a wayside preacher. It was midnight when Ignatius was informed

of this; he immediately ordered them to awake Zapata, to take him his secular clothes, and to desire him to leave the house the following morning at daybreak. In vain did the repentant Zapata supplicate and make promises. Ignatius was immoveable. Nevertheless, Zapata retained no bitterness against the Servant of God. Having afterwards entered the Franciscan Order, he distinguished himself in it by his learning and holiness, and always showed himself most friendly towards Ignatius and his Society.

Father Miron used to say of the Saint, "that he excelled not only in healing and closing wounds, but that he caused even the scars to disappear." After having, as justice and charity demanded, rebuked any one for his failings, the Saint felt nothing but the tenderest compassion for him, and as soon as he returned to the right way, he was received with the same kindness, and treated with the same consideration, as if there had never been any cause for complaint in him. Ignatius wished the kindness then shown him to make up for the pain he had previously caused him, and he thus endeavoured to lighten the shame which he might still feel for his former errors, by showing him that they were effaced from his memory. He never, by any tacit reproach, nor by any indirect allusion, gave him reason to think that his Superior had not forgotten the past. It might even be said that if he did remember it, it was only to redouble his affection for him, and to lavish fresh marks of esteem and trust upon him; and of this the following circumstances give us an excellent example. A Father in France, though an excellent religious, had falsely imagined that he had received important communications from Heaven, and he announced that dreadful catastrophes were about to fall upon a certain kingdom. The Superior had made every effort to undeceive him, and remove these ideas,

but in vain, and he had been sent to Rome. Upon his arrival, Ignatius would only receive him into the house as a stranger, and upon the condition that he would believe what certain Fathers who were charged to examine his pretended revelations, should decide concerning them. These Fathers succeeded in making him acknowledge that he had deceived himself, and as he was very upright, he submitted to all that was required. In order that he might expiate the obstinacy which he had shown, and which had caused so much trouble to those who had to guide him, the Servant of God then ordered him to go and shut himself up for six months in a hospital to serve the sick. He then admitted him into the house for some time, and employed him in the domestic offices of the Brother Coadjutors. Then, judging him to be sufficiently punished, he sent him to France, to govern a College there, with the office of Rector.

XXVI.

ON BOOKS.

1. Ignatius wished his children to have spiritual books frequently in their hands, and amongst others, the *Imitation of Jesus Christ*, but he wished them to read with piety and devotion, either to inflame the affections and increase their devotion, or to fit them for delivering pious discourses, rather than to enable them to discourse learnedly and make a display of knowledge.

2. The *Imitation of Jesus Christ* fell into the hands of Ignatius at Manresa, in the early days of his conversion; he at once took such delight in this book that he would not part with it. He called it the pearl of spiritual books. Every day he read a chapter of it slowly, interrupting his reading to meditate at leisure, and collecting all the juice, as the earth which drinks in with avidity the smallest drops of rain. Besides this, he used to open the book every day at random, and read the page he lighted upon, and he always met with what he needed at the time, to lighten a trouble, to fortify him in weakness, or to enlighten him in a doubt. This book was his constant counsellor, his great consoler, and his inseparable companion, and he knew of nothing more precious to give, as a remembrance, to those particularly dear to him. When he went to Monte Cassino to give the Exercises there to Master Ortiz, the agent of Charles V., he took with

him as many copies of it as there were monks in the monastery, and left one for each; it was a present as worthy of the donor as of those to whom it was given.

3. While Ignatius was studying letters at Barcelona, several learned and pious persons, and amongst others his confessor, advised him to read the books of Erasmus, above all his *Christian Soldier*, as well suited with the greatest elegance of style to inspire a relish for virtue. The Servant of God read them, and even marked some of the most exquisite phrases and modes of speech: but he remarked that such reading was diminishing his devotion, and that the more he read, the less fervour he had in his Spiritual Exercises. Having experienced this several times, he threw down the book, and conceived such a horror of it, that he would never read it again, and, when he was General of the Society, he ordered that the books of Erasmus should not be read, or at least that great precautions should be used in reading them.

4. The Protestants in Germany, having tried in vain to obtain the admission of one of their emissaries into the Society, upon whom they had counted much, to manage intellects, and to cause their doctrines to penetrate them insidiously, tried other means, with no greater success. This was, to send from Venice to the Professed House in Rome, from an unknown person, under pretext of a gift, two large boxes of books calculated to poison youth. The cases arrived, and were placed in the library. Oliver Manarè having opened them, found that the books at the top of the boxes were orthodox, but that those underneath were heretical. He told the Father Minister, Everard Mercurian, who also examined them, and ascertained that the greater number of these books were by Luther, Melancthon, and other sectaries. It was reported to

Ignatius, who, recognizing immediately whence such liberality proceeded, ordered all the books to be burnt: he even had the ashes thrown to the winds as if he feared that they might infect the house.

XXVII.

ON THE END OF MAN.

1. Man was created to praise, reverence, and serve God our Lord, and by this means to save his soul, and the other things on the face of the earth were created for man's sake, and in order to aid him in the prosecution of the end for which he was created. Whence it follows that man must make use of them in so far as they help him to attain his end, and in the same way he ought to withdraw himself from them in so far as they hinder him from it. It is therefore necessary that we should make ourselves indifferent to all created things, in so far as it is left to our free-will to do so, and is not forbidden; in such sort that we do not for our part wish for health rather than sickness, for wealth rather than poverty, for honour rather than dishonour, for a long life rather than a short one; and so in all other things, desiring and choosing only those which most conduce to the end for which we were created.

2. Considerations set before St. Francis Xavier by St. Ignatius, and which obtained the conversion of the Apostle of the Indies: "'What doth it profit a man, if he gain the whole world, and suffer the loss of his own soul?' If there were no life but the present, no glory but that of this world, you would be right in thinking only of appearing and raising yourself

amongst men; but if there be an eternity, as there most certainly is, what are you thinking of in limiting your desires to the present, and why do you prefer what passes away like a dream to what will never end? Do you expect to obtain by your efforts something more precious than Paradise, more durable than eternity? Are they not destined for you? If you wish to win them, who can hinder you from doing so? When you shall have entered into possession of them, who will be able to take them from you? Why so much toil to obtain earthly happiness for a soul of which the origin is celestial, and passing greatness for a soul which is capable of loving and possessing God for ever? If the world could give you in a moment all that is most seductive which it has to offer, would you be able to enjoy it beyond the short time of your life? If you were to live for hundreds of years, your last hour would come some time, and then, if you, the temporary possessor of a small amount of good, shall have deprived yourself of God for all eternity, shall you have been the gainer by such an exchange? How many rich and great and powerful have lived in the world before you; has one of them carried away with him any vestiges of his riches, greatness, and power? Arrived on the threshold of eternity, they have all looked back and seen these things already in the hands of new masters, whilst they went on alone, not to exchange them for new treasures, but to receive the reward of their works. The empty honours of earth cannot satisfy you, you heart is not narrow enough for the whole world to suffice for it; nothing but God can fill it. I am not trying to extinguish your ardour for glory, nor to inspire you with mean sentiments; be ambitious, be high-minded, but let your ambition aim higher by despising all that is perishable. Decide yourself which is best, whether to say now to all worldly joys, 'What

have I to do with you?'—*Quid prodest?* or to enjoy them at the risk of repeating throughout eternity with the wretched victims in Hell these other words: 'What use have vanity and riches been to me?'—*Quid profuit superbia, aut divitiarum jactantia quid contulit nobis?*"

3. In 1537, after leaving his native country Spain, the young Francis Strada had come to Rome in search of fortune and honours. Deceived in his hopes, he had set out for Naples, where he expected to succeed better, when he met with Ignatius, to whom he related his troubles and unfolded his projects. The Saint pitied his blindness, induced him to renounce the vanities of the world, and received him into the Society, where he became one of the most illustrious apostles of his time. To obtain this result, Ignatius put before him the following considerations: "Why do you not rather enrol yourself under the banner of Jesus Christ to combat Hell, and take Heaven by assault? You complain of the world, which you have no right to do, for in disappointing your expectations, it has only done what it is in the habit of doing. What am I saying? Instead of complaining, you should rather rejoice at it. It is not in reality to have deceived you, to have shown you from the first what the Court is, and how ill-founded are hopes placed there; in this at least it did not deceive you. It would have been sad for you if you had been better treated, for then you would probably not have found it out until death, whereas now you can have some merit in renouncing it. This ungrateful world, which has rewarded your services so badly, itself warns you that you ought to quit it, and seek another master with whom you would not waste your labours and your efforts. Yet you act like those who, having suffered shipwreck upon one sea, re-embark upon another and seek a second shipwreck.

You quit the Court for the army, you leave Rome to go to Naples: do you expect to find the world more faithful and grateful at Naples than at Rome? If you interrogate the passers-by whom you will meet, you will find some who, on the contrary, are coming to Rome from Naples, enticed by the very thoughts which are now directing you to the latter city, and who are, alas! seeking there what they would do much more wisely to avoid. For my part, I pity you more for the hope which you retain than for that which you have lost. If I were to speak to you like a true friend, I should even tell you that you are not made for the world, and that the world is not made for you. You will seek vainly elsewhere the peace and contentment of soul which are found in God alone. Whatever the world might do for you, even if it surpassed your hopes, it would never fulfil your desires nor satisfy your heart. With God, and God alone, you will have nothing to wish for. You know the nothingness of earthly goods, how then can they be the object of your desires?"

4. When Ignatius was still a layman, and studying at Alcalà, there was in that town an ecclesiastical dignitary whose scandalous life corresponded little with the holy state which he had embraced. Ignatius went to see him, after having requested an audience, and announced that he was a stranger who had matters of the highest importance to communicate to him. He made the following discourse which, after provoking a terrible storm, struck down the repentant sinner a moment after, at the feet of his charitable deliverer: "Assuredly a worthless man, and above all a miserable sinner like myself, would not dare to arrogate to himself the title of friend with regard to a person of your rank; however, my affection and devotion to you are such that, out of a thousand friends, there may not perhaps

be one so sincerely devoted to you. I am more so than you are yourself, for it is your highest interest which obliges me to come to see you, it is the interest of your everlasting salvation. I love your soul, which is the noblest part of your being, and you bestow no care upon it. You are ignorant of what is said of you in Alcalà, and I am not surprised at it. It is the fault of those about you, and who only allow that to reach you which will please and flatter you; but what does astonish me is, that you do not hear the voice of your conscience! Has God placed you in the world that you may think of nothing but diverting yourself as if there were neither a Heaven nor a Hell? Is a blessed eternity such a light thing that it deserves none of your care? If, at this moment, death were to overtake you, which God forbid, where would you be, and what would become of you for ever? What account would you have to render, I do not say for the many blessings of which you have made such a bad use, but for so many souls which you have lost, and are daily losing?"

5. Laurence Maggio, being tormented, and almost overcome by temptation, wished to leave the Society, but before carrying out his resolution he came to open his mind to Ignatius, who, without opposing his design, merely said to him: "I only ask you to promise me that the first time you awake to-night, whatever time it may be, you will place yourself upon your bed, in the position of a dying man. You will represent to yourself as vividly as you can, that you have only a quarter of an hour to live, and that when that short space of time is over, you will go to render an account to God of your life and to receive your sentence. After several minutes, say to yourself: 'If I were really thus, whom should I wish to have obeyed—God, Who calls me to serve Him, or the devil, who wishes

to deter me from doing so?' Listen to the answer which your soul gives to this question, then say to yourself: 'Am I not certain to come to this some day?'" Ignatius stopped, and the rest could easily be guessed. Scarcely had night come, when Maggio came to Ignatius completely confirmed in his vocation.

XXVIII.

ON GRATITUDE.

1. Gratitude has always been considered as the necessary appanage of high-born souls, therefore it could not fail to shine most brilliantly in the noble heart of Ignatius. As its name indicates, gratitude is a two-fold knowledge, it knows for itself, and it knows for others. To be grateful is in fact, first, to admit plainly to ourselves that we are under an obligation to some one, whose generous conduct towards us has caused us to contract towards him a sacred debt of which we have no longer the right to deny the existence nor depreciate the value; it is also to engrave deeply upon our memory the recollection of our debt, to see that it remains there, and to preserve it for ever with all its vividness. But this is only a part of gratitude. To be grateful, is not to bury within us what we feel inwardly, but to manifest it willingly exteriorly, by thanking the person towards whom we experience it, for the service rendered; it is to show our benefactor on all occasions that he has not to do with ungrateful persons; that his benefit has touched us, and that we take care not to forget it; it is, above all, to be ever ready to reciprocate what he has done, and eagerly to

seize all means of doing him pleasure, sparing him the trouble of addressing a formal request to us or expressing a desire. Such was the gratitude of Ignatius, not only during his life, but, which is very marvellous, also after his death.

He felt deeply whatever was done for himself or his children, and it was never effaced from his memory. Father Emmanuel Miona had fallen ill at Milan when going from Paris to Rome. The Regular Clerks of St. Paul and St. Barnabas, commonly called Barnabites, having heard of it, received him into their house, and lavished upon him with much charity all the care which his condition required. Ignatius was much obliged to them for this, and always retained a sincere gratitude towards them, of which he gave proofs upon every occasion. From this time the most intimate relations were established between him and them. He treated them like his own children, and they, seeing in him a father, reciprocated by addressing themselves to him with a truly filial confidence.

2. A benefit only continues to be such provided it does not humble him who has been the object of it. A benefactor ought therefore to have regard to the lawful susceptibility of the brother whom he is assisting, and keep secret, as far as possible, in the depths of his heart, the generous act by which he has relieved him. On the other hand, he to whom a service has been rendered, is not bound to the same discretion; far from it, he may, and sometimes ought, to make known the assistance which he has received, to the honour of his benefactor. Ignatius understood gratitude thus, and, whenever he had the opportunity, he willingly recalled the obligations which he had contracted through the kindness of any of his protectors. When Cardinal Contarini was mentioned in his presence, he took

pleasure in saying that, after God, it was to His Eminence that he owed the approbation of the Society. If he had to write to the King of Portugal, John III., to his brother, Cardinal Henry, to Cardinal de Santa-Croce, to the Viceroy of Sicily, John de Vega, &c., he never failed to remind them of the favours which Heaven had granted him by means of them. Moreover, his gratitude was not limited by the importance of the benefit he had received, but without any thought of self-interest, he offered in return whatever was in his power to perform. He was not satisfied with rendering an equivalent, he gave far more than he had received, and never thought he had performed enough as long as there was any more that he could do. One day when he had gone to visit one of his best friends who was seriously ill, in order to comfort and fortify him, the latter, feeling his end approach, gave him two hundred pieces of gold wrapped in a cloth, and asked him to be kind enough to celebrate a certain number of Masses for the repose of his soul when it should have left this earth. Ignatius would not consent to receive the money upon this condition, and excused himself, alleging that the experience of others had taught him not to undertake what he might not be able to perform. Touched by the delicacy of the Saint, his friend begged him to accept the sum simply as an alms, which Ignatius agreed to do; but, not to allow himself to be outdone in generosity, he offered the Holy Sacrifice for his benefactor a greater number of times than he had been asked to do so.

3. Ignatius prayed, and had prayers said daily for all who had deserved well from the Society. See, for instance, the letters which he sent to all his children in favour of John III., King of Portugal: "Though it is to God, our Creator and Lord, as to the eternal

source and principle of all good, that we must refer the honour and glory if there be any good in this least Society, yet it is just that with regard to the co-operators and chief ministers of His Providence, we should faithfully fulfil, according to the weakness of our powers, those offices which the sacred rights of gratitude impose, for the glory of the Divine Majesty. For this reason, considering attentively how, among Christian Princes, the most serene King of Portugal, John III., has distinguished himself by his benefits conferred upon our whole Society, . . . it has seemed to us in the Lord that it is right to excite you to that to which I am certain the greater number of you are inclined through a movement of charity. Let all, as well those who command as those who are under obedience, priests at the Holy Sacrifice, and all others in their prayers, remember daily, and name before God, the King of Portugal, the Queen, and their children. . . . In this way we shall fulfil, at least in part, a sacred duty; the remainder will be discharged by Him Who makes up for all our weaknesses."

4. Ignatius considered it one of his obligations to go from time to time to visit his benefactors, to pay his respects, and he always received them kindly when they came to see him, though they sometimes appeared at inconvenient times. He kept them informed of what concerned the Society, conversed with them about its progress and its works, giving them the news of the distant missions which was most likely to interest them. He again assured them of his gratitude, and of his great devotion to them. If distance prevented him from going to them, he did not fail to write to them, and when any Father went to the places where they lived, he was desired to go and salute them as soon as possible in his name, and to carry to them

from him, some objects of piety, such as rosaries, Agnus Dei, &c.

In recognition of the charity of a pious ecclesiastic who, during his illness at Manresa, had brought him food, he begged him to accept the only thing then at his disposal, the Office of our Lady.

The Prior of the Certosa at Cologne, Gerard Hammontanus, was already providing for the support of eight Fathers of the Society who were labouring in that city. Soon he was not satisfied with this. Having heard that at Rome, the Professed House was suffering much from its great poverty, he sent Ignatius five hundred Rhenish gold crowns for the necessities of his children. The Servant of God thanked him warmly for his magnificent alms, and granted to him and his community full participation in all the merits of the Society. As the pious Rector had expressed to Ignatius the wish to receive, through his means, some rosaries blessed and indulgenced by the Sovereign Pontiff, the Saint sent him seven, accompanied with this little hint which reveals, once more, the esteem which he had for whatever had been sanctified by the benedictions of the Church, and his zeal to bring again into honour the frequentation of the sacraments. "Generally, when I have occasion to distribute any of these rosaries to others, I make it an express condition that the person to whom I give it should as soon as possible make a general confession of his whole life, if he has never yet made one, and that afterwards, he should, once a month at least, approach the Sacraments of Penance and the Eucharist.

5. The Sovereign Pontiff, Paul III., had given the purple, without the consent and against the will of John III., King of Portugal, to the Bishop of Vich, a subject of the latter, who was displeased at this

nomination, and would not allow the new Cardinal to go to receive the hat. The Pope, on his side, strongly disapproved of the behaviour of the Monarch, and complained of it to Ignatius. The quarrel became embittered, and a grievous rupture seemed imminent. The Saint, who owed much to both these high personages, took much trouble to reconcile them. He first had recourse to God, Who holds in His hands the heart of the great ones of the world, and ordered prayers in the Society in order to render Heaven propitious towards what he was about to attempt. He then wrote the following letter to Portugal, to Rodriguez, to cause him to take action with the King, who willingly listened to his advice. On his side, he treated with the Pope, and managed the minds on both sides so well, that this difficult matter was easily arranged to the mutual satisfaction of the Sovereign Pontiff and the King.

"Considering by the light of Divine goodness, that of all evils and sins, ingratitude is in my judgment one of the things most deserving of abomination in the sight of our Creator and Lord and of creatures capable of His Divine and eternal glory; that on the contrary, the recognition of, and gratitude for the benefits and gifts received is loved and valued by Heaven and upon earth, I have thought it right to recall to your remembrance that, since our coming to Rome, the Pope, with great kindness, has not ceased to favour us in many things, and that we have even received special favours from His Holiness.

"I have thought it my duty also to remind you of what relates to the whole Society, and what is more clearly manifest to you as an eye-witness, what obligations we are under to the King, your master and ours in the Lord. In the first place, his benefits towards us are those of a Prince whom God, our

Creator and Lord, has been pleased to enrich with His spiritual favours, it being His will to elevate him in all things, for His greater service and glory, causing to shine in him, by an effect of His accustomed grace, the infinite love of the Creator towards His creature, which has led Him, infinite as He is, to become finite and to die for him. Secondly, who are we, and whence do we proceed, that God should have ordered things in such a manner, that so distinguished a Prince should have thought of us; that, yielding to his own impulse, or to the advice of others, he deigned, at a moment when we were not even thinking of it, and before the Society had been confirmed by the Apostolic See, to ask the Pope earnestly for several of us, and has favoured us in so remarkable a manner, at a time when many suspected our doctrine? Thirdly, since your arrival in Portugal, no one knows better than you do all the benefits he has heaped upon us, though we are aware of them all; he has shown towards you such affection, giving you temporal help, which all princes are not in the habit of doing, offering spontaneously from his heart, through the great love he has for us, to found a College, and to build other houses for this Society, which was so unworthy of it before our Creator and Lord in Heaven and before such a Prince on earth. This is not all: carrying his goodness still further, he deigns to receive under his protection all those whom we send to Portugal from here for their studies. I wished to recall to your recollection all these things, that we all, you in Portugal, and we here, tending to the same end, which is always to serve our Creator and God more, and always continuing faithful and grateful, in all things towards the persons to whom, after the sovereign goodness of God, we owe so much, should be ready to bear our part with all the strength given to us from above, in the annoyances which are

so numerous in the spiritual as in the temporal order, which the enemy of human nature, with a fatal object, has striven to produce between persons of such high rank, and of such great importance. As you know as well as we do what has occurred, and is still going on, and how we are debtors and under great obligations to both sides, it only remains for us all, you in Portugal and we here, to take up our spiritual weapons zealously, since we have renounced for ever temporal weapons, to pray fervently daily, to recommend this intention with special care at the Holy Sacrifice of the Mass entreating God to take it in hand, and interpose with His grace in so difficult a matter, and so worthy of being earnestly commended to His infinite and sovereign goodness. Though I am firmly persuaded that, by the grace of God, the enemy will not triumph upon this occasion, nevertheless, it would be a great subject of trouble, and a serious injury to many souls, if things were to remain thus even for several days. . . . I wished to write to the King, but I have given up the idea: considering on the one hand how insignificant and unworthy I am, and on the other, that you are on the spot, I thought it superfluous to do so. It is therefore for you to show him in our name and yours, and in the name of all of us, our profound respect for his person. However, if you should be of a different opinion, I should be willing to adopt it. For my wish and my desire in our Lord are, not to be wanting even in the smallest degree in consideration for such a Prince."

6. Ignatius spared nothing, and imposed onerous sacrifices upon himself in order to aid his benefactors when he heard that they were in need. A terrible epidemic was raging in Rome, the whole house was full of our invalids, the care of them took up the whole

of the time of Ignatius, and he could think of nothing but obtaining assistance for them. However, Doctor Jerome Arcé, who had been very generous towards us, was attacked by the disease shortly after his return from Spain, and he had no one to take care of him. Ignatius could not reconcile himself to the idea of abandoning a benefactor thus. He therefore sent him the only Brother infirmarian he had to dispose of, with orders to install himself with the sick man, and not to leave him for an instant until he had completely recovered. He visited him himself daily, to comfort him, and render him whatever services were in his power.

7. While Ignatius remained at Alcalà, Doña Mencia de Benevente, who was then very rich, supplied him with abundant alms, which enabled him to live, and also to distribute help to the poor in the town. Afterwards, through untoward circumstances, this charitable lady was reduced to the lowest depths of poverty. Ignatius, who was then in Rome, having heard of it, recommended her most urgently to the charity of the Rector of the College at Alcalà. However, that house, which was only just in its beginning, was itself very badly off, and even wanting in necessaries. For want of coverings to keep out the cold during the night, they were obliged to wrap themselves in their clothes to take their rest, food was in the same proportion, and they practised a kind of perpetual fast. Nevertheless, to carry out the wish of their Father, and to discharge his debt of gratitude towards a benefactress who had fallen into poverty, the Rector and his Brethren imposed greater privations upon themselves, which enabled them to relieve the noble but unfortunate lady. When they received the small portion of bread which was served to them for dinner,

they cut off some of it and put it upon a dish which was placed for that purpose in the centre of the table. These small offerings made altogether a portion much larger than each of theirs separately, and they carried it to Doña Mencia.

8. Although Ignatius was very anxious that evangelical simplicity should reign amongst the members of his religious family in their dealings with each other, he could not help giving one of his children an extraordinary mark of gratitude, though upon an occasion which could not have serious consequences. Not content with having deprived himself of his patrimony in our favour, Father Peter Codure, Procurator of the Professed House in Rome, had taken much trouble to establish us firmly in that city. Thanks to his efforts, he had at last succeeded in really founding the house so well, that many people used to call the Society the Religious Order of Father Peter. Ignatius thought that he ought to show his gratitude to this benefactor, and to bestow upon him the prerogatives attached by the Constitutions to the title of Founder. He ordered that, in this character, he should henceforth occupy the first place, that all the Professed Fathers should give place to him, and that every year, upon the anniversary of the foundation, a little ceremony should be held in memory of the service we owed him. In order that this ceremony should be conducted in a fitting manner, the Saint inaugurated it himself, and presided at it the first time it took place. On the day which he had appointed, in the morning he caused High Mass to be sung, then, at noon, in presence of the community assembled in the refectory, towards the close of the repast, he rose from his place, went to the Father, and remaining humbly bareheaded, thanked him warmly in his own name and in that of

the whole Society, dwelling at some length upon what he had done for him and his brethren. He then asked him to accept a wax candle as a pledge of his affectionate gratitude, with the promise of a large number of Masses and Rosaries which would be celebrated and recited for his intentions. Codure, bursting into tears, tried in vain to avoid this demonstration and to refuse the candle, protesting that his admission into the Society had long since repaid him far beyond his merits. When he died, the Servant of God, who survived him, besides the usual suffrages, had a stone placed over his tomb with an inscription in his praise.

9. The last known act of Ignatius when leaving this earth, and at the same time, his first act upon entering into glory, was a gracious apparition to one of his benefactresses, to thank her and to encourage her to continue her care for his children. There was at Bologna a virtuous lady named Margaret Gigli, addicted to all the works of piety and charity, and much attached to the Society. At the moment that the Saint expired at Rome, on the 31st of July, 1556, in the early morning, when she was still asleep, her room was suddenly shaken violently. She awoke with a start, and opening her eyes, perceived in the midst of dazzling light, Ignatius, his countenance radiant with joy, and with features of celestial beauty. He saluted her kindly, and said: "Margaret, I am going away, as you see. I recommend my children to you;" upon which he disappeared. Full of astonishment and joy, Margaret hastened to relate to Father Francis Palmius what she had just seen and heard. She had never met with Ignatius when he was upon earth, yet she drew his portrait so correctly, that those who had lived in the greatest familiarity with him could not

have done so more truthfully. However, as at Bologna they were not aware of the death, or even of the illness of the Servant of God, the Fathers were incredulous about the account given by Palmio, until, some days later, hearing of the decease of the Saint, they knew that the time when he had expired was precisely that of his apparition.

10. When leaving Barcelona for the last time, Ignatius wished to show his gratitude to John Pascal, the son of his hostess, for the care he had bestowed upon him during his stay in that city. For this purpose he deprived himself of a small crucifix which he always wore upon his breast, and which had long been his sole companion in his journeys, and his only comforter in his sufferings. He afterwards, up to the close of his life, never abandoned this young man, and he often wrote to him to encourage and sustain him under the heavy trials which he had foretold to him as necessary for his salvation. Besides this, when the Servant of God had exchanged his exile here for his fatherland, Heaven, he appeared to Pascal, to support him again, and to give him fresh assurance of his everlasting beatitude. This occurrence was much noised abroad in Spain when it took place. The following are the details which the historians of the Saint have transmitted to us. For forty years, John Pascal had had the pious habit of being present daily at Matins in the large church at Barcelona, near the tomb of St. Eulalia. One day he came much sooner than usual, and as he had to wait a long time before they began the Office, he knelt upon the steps of the altar and began to pray. A new misfortune had just happened to him, and he fervently implored help from God, and from his venerated protector, of whose death he had lately heard. "Father," he cried, sighing,

"your prediction was but too true, and you see now, from Heaven, what you foresaw when upon earth. Oh! I conjure you, if you do not deliver me from my troubles, at least obtain for me that I may bear them patiently, that they may merit for me the happiness which you formerly promised to me." Scarcely had he ended these words, when he heard in the distance the most enchanting harmony, which seemed gradually to approach. Soon he saw enter by the door near the altar, to the left, a numerous troop of celestial spirits and acolytes of great beauty. When they were all arranged round the altar, a venerable man, of almost Divine aspect, in stole and cope, came into the midst of them. Until then, the church had remained plunged in the deepest darkness, for it was winter, and it had only just struck four in the morning, but when this personage appeared, it was flooded with such light, that it seemed all on fire. The priest stopped at the tomb of St. Eulalia, made a profound inclination before the Blessed Sacrament, and taking the censer from one of the acolytes, incensed several times. At the same time a sweet odour filled the church. At last, this troop of the Blessed went towards the opposite door, to the right of the altar, where John Pascal was, astonished at this spectacle, and not knowing whether to believe what he saw. When he passed him, the priest who presided over the ceremony turned towards him, looked at him fixedly, as if surprised that he had not been recognized, and made him a sign to approach. In an instant the eyes of Pascal were opened; he recognized Ignatius, and rising hastily, ran to him. Ignatius received him with a smiling countenance, asked him familiarly if he remembered him, protesting that for his part he had never forgotten him; he then consoled him, and repeated the assurance which he had formerly given him of his future happiness. Pascal asked leave from

the Saint to embrace him, and approached to do so, but the latter blessed him and vanished with all his companions. "Oh, Father! Oh, my Father Ignatius!" cried Pascal. At the noise which he made, the Canons hastened there; they found him beside himself, and shedding a torrent of tears; they questioned him, and Pascal related what had happened to him. He retained to the end of his life such a vivid impression of this vision, that the remembrance of Ignatius sweetened henceforth all that he had to endure.

11. At Naples the Prince of Stigliano had bestowed more than one mark of favour upon the children of the Society, and in 1610 he had bestirred himself much to have celebrated in our church, with all possible magnificence, the feast of Ignatius, who had lately been beatified. The following night, the Servant of God appeared to the Venerable Father Julius Mancinelli, and, in order to thank the Prince for the trouble which he had taken to make him worthily honoured, he revealed to the Father various events concerning this nobleman, charging him at the same time to transmit to him certain particular advice which would be profitable to him for the success of his affairs. Father Mancinelli asked Father Negroni, the friend of the Prince, and the Father Director of the Congregation of Nobles, at the meetings of which the Prince was often present, to communicate to him what the Saint wished him to know. Shortly after, the prediction of the Saint was fulfilled.

12. In a certain place in Ireland, some religious, jealous of the concourse of people which our church attracted, had addressed a memorial to the Governor, in which they entreated him to force us to leave the town. Instead of acceding to this unjust request,

the Governor tore up the memorial as soon as he received it, and trod upon the pieces; he then sent word to our Fathers not to be uneasy, but to count upon his protection and the good-will of the inhabitants. Ignatius hastened to inform him that he was grateful to him for having taken up the defence of his children. He appeared to him from the height of glory, and after having thanked him with a kind smile, disappeared, saying: "You will soon follow me."

Quarterly Series.

(The Volumes in Italics are at present out of print.)

1, 4. **The Life and Letters of St. Francis Xavier.** By the Rev. H. J. Coleridge, S.J. Two vols. 10s. 6d.

2. **The Life of St. Jane Frances Fremyot de Chantal.** By Emily Bowles. 5s.

3. **The History of the Sacred Passion.** By Father Luis de la Palma, S.J. Translated from the Spanish. 5s.

5. *Ierne of Armorica:* A Tale of the Time of Chlovis. By J. C. Bateman.

6. **The Life of Dona Luisa de Carvajal.** By Lady Georgiana Fullerton. Small Edition, 3s. 6d.

7. **The Life of St. John Berchmans.** By the Rev. F. Goldie, S.J. 6s.

8. *The Life of the Blessed Peter Favre*, of the Society of Jesus; First Companion of St. Ignatius Loyola. From the Italian of Father Giuseppe Boero, of the same Society. (A new Life by Father Goldie is in preparation.)

9. **The Dialogues of St. Gregory the Great.** An Old English Version. 6s.

10. **The Life of Anne Catharine Emmerich.** By Helen Ram. 5s.

11. *The Prisoners of the Temple;* or, Discrowned and Crowned. By M. O'Connor Morris (Mrs. Bishop).

13. *The Story of St. Stanislaus Kostka.* Edited by the Rev. H. J. Coleridge, S.J. 3s. 6d.

15. **The Chronicle of St. Antony of Padua.** "The Eldest Son of St. Francis." Edited by the Rev. H. J. Coleridge, S.J. In Four Books. 5s. 6d.

16. *Life of Pope Pius the Seventh.* By Mary H. Allies.

18. **An English Carmelite.** The Life of Catherine Burton, Mother Mary Xaveria of the Angels, of the English Teresian Convent at Antwerp. Collected from her own writings, and other sources, by Father Thomas Hunter, S.J. 6s.

21. *The Life of Christopher Columbus.* By the Rev. A. G. Knight, S.J. 6s.

22. **The Suppression of the Society of Jesus** in the Portuguese Dominions. From documents hitherto unpublished. By the Rev. Alfred Weld, S.J. 7s. 6d.

23. **The Christian Reformed in Mind and Manners.** By Benedict Rogacci, S.J. The Translation edited by the Rev. H. J. Coleridge, S.J. 7s. 6d.

24. **The Sufferings of the Church in Brittany** during the Great Revolution. By Edward Healy Thompson. 6s. 6d.

25. **The Life of Margaret Mostyn** (Mother Margaret of Jesus), Religious of the Reformed Order of our Blessed Lady of Mount Carmel (1625-1679). By the Very Rev. Edmund Bedingfield. 6s.

26. **The Life of Henrietta D'Osseville** (in Religion, Mother Ste. Marie), Foundress of the Institute of the Faithful Virgin. Arranged and Edited by the Rev. J. G. MacLeod, S.J. 5s. 6d.

28. **Three Catholic Reformers of the Fifteenth** Century (St. Vincent Ferrer, St. Bernardine of Siena, St. John Capistran). By Mary H. Allies. 6s.

29. **A Gracious Life** (1566-1618); being the Life of Madame Acarie (Blessed Mary of the Incarnation), of the Reformed Order of our Blessed Lady of Mount Carmel. By Emily Bowles. 6s.

30. **The Life of St. Thomas of Hereford.** By Father L'Estrange, S.J. 6s.

32. **The Life of King Alfred the Great.** By the Rev. A. G. Knight, S.J. 6s.

33. **The Life of Mother Frances Mary Teresa Ball,** Foundress in Ireland of the Institute of the Blessed Virgin Mary. By the Rev. H. J. Coleridge, S.J. With Portrait. 6s. 6d.

34, 58, 67. **The Life and Letters of St. Teresa.** Three vols. By the Rev. H. J. Coleridge, S.J. 7s. 6d. each.

35, 52. **The Life of Mary Ward.** By Mary Catherine Elizabeth Chambers, of the Institute of the Blessed Virgin. Edited by the Rev. H. J. Coleridge, S.J. Two Vols. 15s.

38. **The Return of the King.** Discourses on the Latter Days. By the Rev. H. J. Coleridge, S.J. 7s. 6d.

39. **Pious Affections towards God and the Saints.** Meditations for Every Day in the Year, and for the principal Festivals. From the Latin of the Ven. Nicolas Lancicius, S.J. 7s. 6d.

40. **The Life of the Ven. Claude de la Colombiere.** Abridged from the French Life by Eugene Sequin, S.J. 5s.

41, 42. **The Life and Teaching of Jesus Christ** in Meditations for Every Day in the Year. By Father Nicolas Avancino, S.J. Two vols. 10s. 6d.

43. **The Life of Lady Falkland.** By Lady G. Fullerton. 5s.

44. **The Baptism of the King.** Considerations on the Sacred Passion. By the Rev. H. J. Coleridge, S.J. 7s.6d.

47. **Gaston de Segur.** A Biography. Condensed from the French Memoir by the Marquis de Segur, by F. J. M. A. Partridge. 3s. 6d.

48. **The Tribunal of Conscience.** By Father Gaspar Druzbicki, S.J. 3s. 6d.

50. **Of Adoration in Spirit and Truth.** By Father J. Eusebius Nieremberg. With a Preface by the Rev. P. Gallwey, S.J. 6s. 6d.

55. **The Mother of the King.** Mary during the Life of our Lord. By the Rev. H. J. Coleridge, S.J. 7s. 6d.

56. **During the Persecution.** Autobiography of Father John Gerard, S.J. Translated from the original Latin by the Rev. G. R. Kingdon, S.J. 5s.

59. **The Hours of the Passion.** Taken from the "Life of Christ" by Ludolph the Saxon. 7s. 6d.

60. **The Mother of the Church.** Mary during the first Apostolic Age. By the Rev. H. J. Coleridge, S.J. 6s.

61. **St. Mary's Convent, Micklegate Bar, York.** A History of the Convent. 7s. 6d.

62. **The Life of Jane Dormer, Duchess of Feria.** By Henry Clifford. Transcribed from the Ancient Manuscript by the late Canon E. E. Estcourt, and edited by the Rev. Joseph Stevenson, S.J. 5s.

65. **The Life of St. Bridget of Sweden.** By F. J. M. A. Partridge. 6s.

66. **The Teachings and Counsels of St. Francis** Xavier. From his Letters. 5s.

69. **Garcia Moreno, President of Ecuador.** 1821—1875. From the French of the Rev. P. A. Berthe, C.SS.R. By The Lady Herbert. 7s. 6d.

70. **The Life of St. Alonso Rodriguez.** By the Rev. Father Goldie, S.J. 7s. 6d.

71. **Chapters on the Parables.** By the Rev. H. J. Coleridge, S.J. 7s. 6d.

73. **Letters of St. Augustine.** Selected and Translated by Mary H. Allies. 6s. 6d.

---

74. **A Martyr from the Quarter-Deck.** Alexis Clerc, S.J. By The Lady Herbert. 5s.

75. **Acts of English Martyrs, hitherto unpublished.** By the Rev. John H. Pollen, S.J. With a Preface by the Rev. John Morris, S.J. 7s. 6d.

77. **The Life of St. Francis di Geronimo, of the** Society of Jesus. By A. M. Clarke. 6s.

79, 80. **Aquinas Ethicus; or, the Moral Teaching** of St. Thomas. By the Rev. Joseph Rickaby, S.J. 2 vols. 12s.

81. **The Spirit of St. Ignatius, Founder of the** Society of Jesus. Translated from the French of the Rev. Father Xavier de Franciosi, of the same Society.

Volumes on the Life of our Lord.

BY THE REV. H. J. COLERIDGE, S.J.

Published in the Quarterly Series.

INTRODUCTORY VOLUMES.

19, 20. **The Life of our Life.** Introduction and Harmony of the Gospels, with the Introduction rewritten. Two vols. 15s.

36. **The Works and Words of our Saviour,** gathered from the Four Gospels. 7s. 6d.

46. **The Story of the Gospels.** Harmonized for Meditation. 7s. 6d.

THE HOLY INFANCY.

49. **The Preparation of the Incarnation.** 7s. 6d.

53. **The Nine Months.** The Life of our Lord in the Womb. 7s. 6d.

54. **The Thirty Years.** Our Lord's Infancy and Early Life. 7s. 6d.

THE PUBLIC LIFE OF OUR LORD.

12. **The Ministry of St. John Baptist.** 6s. 6d.

14. **The Preaching of the Beatitudes.** 6s. 6d.

17. **The Sermon on the Mount.** To the end of the Lord's Prayer. 6s. 6d.

27. **The Sermon on the Mount.** From the end of the Lord's Prayer. 6s. 6d.

31. **The Training of the Apostles.** Part I. 6s. 6d.

37. **The Training of the Apostles.** Part II. 6s. 6d.

45. **The Training of the Apostles.** Part III. 6s. 6d.

51. **The Training of the Apostles.** Part IV. 6s. 6d.

57. **The Preaching of the Cross.** Part I. 6s. 6d.

63. **The Preaching of the Cross.** Part II. 6s.

64. **The Preaching of the Cross.** Part III. 6s.

THE FIRST DAYS OF HOLY WEEK.

68. **Passiontide.** Part I. 6s. 6d.

72. **Passiontide.** Part II. 6s. 6d.

76. **Passiontide.** Part III. 6s. 6d.

CONCLUDING VOLUME.

78. **The Passage of our Lord to the Father.** 7s. 6d.

BY THE SAME AUTHOR.

The Return of the King. Discourses on the Latter Days. 7s. 6d.

The Baptism of the King. Considerations on the Sacred Passion. 7s. 6d.

The Mother of the King. Mary during the Life of our Lord. 7s. 6d.

The Mother of the Church. Mary during the first Apostolic Age. 6s.

The Prisoners of the King. Thoughts on the Catholic Doctrine of Purgatory. New Edition. 4s.

The Seven Words of Mary. 2s.

BY THE REV. JOHN MORRIS, S.J.

The Condition of Catholics under James the First. Second Edition (a few copies). 14s.

Two Missionaries under Elizabeth. A Confessor and an Apostate. First issued as *Troubles of our Catholic Forefathers*, Series II., but complete in itself. Demy 8vo, cloth. 14s.

The Catholics of York under Elizabeth. First issued as *Troubles of our Catholic Forefathers*, Series III., but complete in itself. Demy 8vo, cloth. 14s.

The Life of Father John Gerard, S.J. Third Edition, re-written and enlarged, 14s.

The Letter-Books of Sir Amias Poulet, Keeper of Mary Queen of Scots. 3s. 6d.

The Life and Martyrdom of St. Thomas Becket. Second and Enlarged Edition. In one vol. large post 8vo, 12s. 6d. Or in two volumes, 13s.

Catholic England in Modern Times. Royal 8vo. 1s. 6d. net.

The Venerable Sir Adrian Fortescue, Knight of the Bath, Knight of St. John, Martyr. With Portrait and Autograph. 1s. 6d.

Canterbury: Our old Metropolis. 9d.

The Tombs of the Archbishops in Canterbury Cathedral. 1s. 6d.

Canterbury. A Guide for Catholics. With Plans. 1d.

Daily Duties: An Instruction for Novices. 6d. net, by post 7d.

Meditation: An Instruction for Novices. 6d. net, by post 7d.

Vocation: or Preparation for the Vows, with a further Instruction on Mental Prayer. 6d. net, by post 7d.

Instructions for Novices. The three above Instructions together, in cloth, post free, 2s. net.

BY THE REV. R. F. CLARKE, S.J.

The Existence of God: A Dialogue. Fcap. 4to, cloth, 2s. Cheap edition, crown 8vo, wrapper, 6d.

Theosophy: its Teaching, Marvels, and True Character. 6d.

The Pope and the Bible. Wrapper, 6d.

A Pilgrimage to the Holy Coat of Treves. With an Account of its History and Authenticity. With Twelve beautiful Illustrations. Crown 8vo, cloth, 4s.

The Adorable Heart of Jesus. By Father Joseph de Galliffet, S.J. With Preface and Introduction by the Rev. R. F. Clarke, S.J. Crown 8vo. 3s.

Theodore Wibaux, Pontifical Zouave and Jesuit. By Father du Coëtlosquet, S.J., with an Introduction by the Rev. R. F. Clarke, S.J. Crown 8vo, handsomely bound in blue and gold. 5s.

The Gifts and Fruits of the Holy Ghost, considered in the Youthful Martyrs, for the spiritual profit of the young, who are desirous to preserve the treasure of the Holy Faith. With short Preface by W. H. Anderdon, S.J. Red cloth, gilt, suitable for presents, 2s.

The Life of Blessed Margaret Mary. Third Edition. By the Rev. George Tickell, S.J. Cloth, 6s.

The Spiritual Exercises of St. Ignatius. Meditations for Eight Days' Retreat. Second Edition. Crown 8vo, cloth, 2s. 6d.

Records of the English Province of the Society of Jesus. By Henry Foley, S.J. Vols. I. to VI., Six Guineas. Vol. VII. in two Parts, price 21s. each. This Volume presents the entire English Province, from its commencement in 1620-1 to 1773, with Notices of Deceased Members to the year 1883. The entire set, £8 8s. net.

No living man is likely to see these *Records* superseded, or diminish in value. . . . The more widely they are known, the more highly will they be appreciated.—*The Athenæum.*

James Stanley, Manresa Press, Roehampton.

55

060.97 (2) 6810
Ig 5-1
FRANCIOSI, S. J., XAVIER DE
AUTHOR
The Spirit of St. Ignatius.
TITLE
DATE DUE | BORROWER'S NAME

6810

GRADUATE THEOLOGICAL UNION LIBRARY
BERKELEY, CA 94709